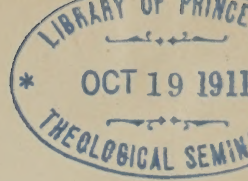


PJ3711

P41

v. 1



✓
UNIVERSITY OF PENNSYLVANIA

THE MUSEUM

PUBLICATIONS OF THE BABYLONIAN SECTION

VOL. I

NO. 1

BABYLONIAN HYMNS AND PRAYERS

BY

✓
DAVID W. MYHRMAN

ECKLEY BRINTON COXE JUNIOR FUND

PHILADELPHIA

PUBLISHED BY THE UNIVERSITY MUSEUM

1911

To
Provost
Charles Custis Harrison
LL. D.

PREFACE.

The cuneiform texts here presented were, with two exceptions (Nos. 1 and 3), already copied and autographed during my sojourn in Philadelphia in 1907, and this volume was first announced as early as 1905. The delay in publication is due to the same causes which I have indicated in the Preface to my recently published SUMERIAN ADMINISTRATIVE DOCUMENTS.

In order to make this new and interesting material accessible to the learned world as soon as possible, the cuneiform texts are here first published by themselves, together with photographic reproductions of the originals. This publication of the texts has, of course, only been possible after a more or less complete transcription and interpretation of the tablets, but in order not to delay the appearance of the texts proper any longer, I reserve a full translation and discussion of the texts for another place.

In regard to the method of the autograph reproduction of the texts, I have been working on the principles governing hitherto the publications of cuneiform texts by the University of Pennsylvania, which was to reproduce the original script as closely as is possible, not only in the natural size, but also reproducing the peculiarities of the *ductus*. On account of the unusually small size and the crowding together of the characters on most of the Nippur tablets, however, I have been laboring with the constant feeling that it would have been almost humanitarian not only to the prospective reader but also to the copyist, if an exception had been made to this rule, and the writing, in some cases at least, had been enlarged to one and a half times the natural size. I have endeavored, however, to make the script as distinct and easy to read as has been possible under the principle followed.

To the honored and esteemed Provost of the University of Pennsylvania, Dr. Charles Custis Harrison, I beg respectfully to dedicate this volume as a small token of my great esteem and gratitude for his interest and generosity. Again I beg to express my gratitude to Mrs. Charles Custis Harrison, who by continued generosity has provided the means for the preparation of this volume, and to Mr. Eckley B. Coxe, Jr., for his sustained interest in this work.

DAVID W. MYHRMAN.

*University Museum, Philadelphia,
May, 1910.*

INTRODUCTION.

The Babylonian clay tablets, published in this volume and now preserved in the Museum of the University of Pennsylvania, divide themselves into two parts. One part, consisting of eleven tablets, was procured during the excavations at Nippur. The other part, consisting of seven tablets, belongs to the so-called *Khabaza* collections of cuneiform tablets, which were procured for the University of Pennsylvania by purchase.

I.

THE NIPPUR TABLETS.

The Nippur tablets included in this volume, *i. e.*, Nos. 1-11, were dug up by the expeditions of the University of Pennsylvania to Nippur in Central Babylonia, 1888-89, 1889-90, 1893-96 and 1898-1900. Some of these unique and exceedingly interesting tablets, as Nos. 9, 11 for example, were found already during the first expedition; others, like No. 6, during the second expedition the following year.

In regard to material, make up, form, as well as present state of preservation, these tablets present peculiar characteristics. They seem to have been made of a special kind of clay; they are carefully prepared, well shaped and thoroughly baked. Hence, nearly all retain the same coloring—a pale brown hue.

As a rule tablets of this kind were made very large in size, two or more columns of writing being inscribed on each side. The script, as a rule, is very small and crowded together. Although the characters, where they still remain more or less intact, are pretty clear and distinct, the writing, on account of the small size and crowded condition of the cuneiform signs, is rather difficult to decipher. The constant use of a tube and the most favorable light conditions are necessary.

As for the present state of preservation these tablets have been most roughly handled by the vicissitudes of four millenniums. Thus, as the autograph copies, the photographic reproductions, as well as the descriptions of the tablets clearly indicate, not a single tablet has passed through its history or reached its present resting place intact. As a rule each tablet consists of a larger or smaller fragment of a tablet,

or several fragments joined together. One tablet, No. 6, is intact as far as the tablet itself is concerned, but the surfaces are damaged. The inscriptions on the tablets are not only fragmentary, but to a large extent obliterated by the wear and tear of time. These facts, in connection with the difficulties that the Sumerian language, as well as the peculiar subject-matter of these Nippur religious tablets present, make the deciphering, copying, interpretation and rendering of these unique tablets an exceedingly difficult task.

The age of these Nippur tablets is to be determined exclusively on paleographical, archaeological and internal evidence. Hence this question may naturally give rise to differences of opinion. I am confident, however, that scholars will bear out a statement to the effect that some of these texts reach back into the third millennium B. C., others no doubt belong to the second.

The language employed in the composition of these Nippur tablets, with only two exceptions, is Sumerian. Of the Sumerian tablets one at least, No. 8, is written in the so-called *eme-sal* dialect. No. 2 is composed in Semitic Babylonian, and No. 11 is bilingual or written in both Sumerian and Semitic Babylonian.

In regard to the contents or subject-matter of these Nippur tablets I have designated them as being Hymns and Prayers. I need not dwell on the difficulty or futility of attempting to establish, in many cases at least, a nice distinction between these two nearly related categories of the expression of religious emotions and aspirations. The Nippur texts, however, present additional and at this moment insurmountable difficulties in this regard, owing to the very fragmentary state of the originals in question. For the same reasons it cannot in every case be established with certainty, which particular deity or deities were actually the object, *par préférence* at least, of exaltation or supplication. The occurrence of the name of a deity or those of several deities does not, of course, by itself disclose the particular deity, which is supposed to be the object of the address, if any special deity was addressed at all. As the precise determination of the subject-matter is more or less a question of interpretation, there will necessarily be room for differences of opinion in some cases. The predominant names of the deities given in these Hymns or Prayers have been indicated in the description of each tablet.

II.

THE KHABAZA TABLETS.

The tablets Nos. 12-18 of this volume belong to the so-called Khabaza collections, owned by and preserved in the Museum of the University of Pennsylvania, Philadelphia. The cuneiform tablets as well as other objects, which constitute the two Khabaza collections, were dug up in Babylonia by native Arabs and sold to dealers

in antiquities. Under such circumstances the exact place where the objects actually were found is not known, although internal evidence may be of value in determining their place of origin.¹

The first Khabaza collection (= Kh.) was purchased in London and presented to the University of Pennsylvania by the late Mr. E. W. Clark, 1888. The second Khabaza collection (= Kh²) was bought for the University of Pennsylvania by Dr. R. F. Harper at Bagdad, 1889.²

The Khabaza tablets included in this volume are, their present broken condition notwithstanding, beautiful specimens of the Babylonian art of tablet making. The tablets are carefully made and shaped, beautifully inscribed and very thoroughly baked. Originally the baked clay had a reddish brown color; the surfaces are now blackened in places.

Especially to be noted is the fact that some of these tablets, *i. e.*, Nos. 12 and 18, directly disclose themselves as being prayers of Šamašsumukin, King of Babylonia, brother and contemporary of the last great King of Assyria, Aššurbanapal, the collector of the famous royal library in Nineveh, now in the British Museum, London. Thus the unfortunate Babylonian King, who perished in an encounter with his brother, speaks in the first person in these prayers—*anaku(-ku) amēlu ilu Šamaš-šumu-ukin*.

These Hymns and Prayers from the time of Šamašsumukin, published in this volume, are all composed in the Semitic Babylonian language. The deities addressed are Šamaš, É-a and Marduk.

III.

DESCRIPTION OF TABLETS.

No. 1. Plates 1, 2 and XXXV, XXXVI. Museum No. Ni. 13571+13602+13617+13623+13629. Baked clay tablet. Pale brown. Center part of large tablet. Top, bottom and edges broken off. Five fragments joined. 13 x 17 x 4.7 cm. Six columns of writing, three on each side: 27 (col. I)+30 (col. II)+17 (col. III)+37 (col. IV)+32 (col. V)+23 (col. VI)=166 lines remaining. Not ruled. Writing small, crowded, and badly preserved on the reverse. Nippur. Sumerian. To ^dInnanna.

¹See Ranke, B. E. VI¹, p. 3 ff.

²See Peters, *Nippur, etc.*, I, p. 15 ff. Harper, *Hebraica*, V, p. 74 ff.; VI, p. 59 ff.

- No. 2. Plates 3, 4 and XXXVII, XXXVIII. Museum No. Ni. 19842 (formerly catalogued 19836). Baked clay tablet. Pale brown. Right hand side of large tablet. Four fragments joined. Corners and edges, except right lower corner, broken off. 18.5 x 11.3 x 2.8 cm. Four columns of writing, two on each side: 18 (col. I) + 24 (col. II) + 23 (col. III) + 19 (col. IV) = 84 double lines remaining. Writing very small but distinct. Partly effaced on reverse. Ruled. Nippur, IV Expedition. Semitic Babylonian. To (G)*is-dar*.
- No. 3. Plates 5 and XXXIX. Museum No. Ni. 11556. Baked clay tablet. Pale brown. Left lower corner of tablet. 7.8 x 6.7 x 2.7 cm. Four columns of writing, two on each side: 12 (col. I) + 12 (col. II) + 10 (col. III) + 9 (col. IV) = 43 lines remaining. Writing clear and distinct. Partly ruled. Nippur, II Expedition. Sumerian. To ^a*Ninâ*.
- No. 4. Plates 6, 7. Museum No. Ni. 11327. Baked clay tablet. Pale brown. Left lower part of large tablet. 12.2 x 9.6 x 4.6 cm. Remains of four columns of writing, two on each side: 24 (col. I) + 16 (col. II) + 11 (col. III) + 20 (col. IV) = 71 lines remaining. Writing somewhat large but crowded and partly obliterated. Partly ruled. Nippur. Sumerian. ^a*En-ki*, ^a*Nin-mah*, etc.
- No. 5. Plates 8, 9 and XL. Museum No. Ni. 3656. Baked clay tablet. Pale brown. Seven fragments joined. Upper part wanting. Pieces broken away. 11.5 x 8.9 x 3.2 cm. Both sides inscribed: 26 (O.) + 27 (R.) + 5 (left edge) = 58 lines remaining. Writing fairly distinct but damaged in places. Ruled. Nippur. Sumerian Hymn.
- No. 6. Plates 10, 11 and XLI. Museum No. Ni. 10465. Baked clay tablet. Pale brown, darkened on obverse. Tablet complete, but cracked. Surface of obverse badly damaged and crumbling. 14 x 7.2 x 3.1 cm. Both sides inscribed: 32 (O.) + 23 (R.) = 55 lines. Writing small and crowded, but pretty clear, where not damaged. Ruled. Nippur, II Expedition. Sumerian. *Bal-e* ^a*Nin*-. . .]. Last line: *bal-bal-e* ^a*Innanna-kam*.
- No. 7. Plates 12, 13. Museum No. Ni. 10993. Baked clay tablet. Pale brown. Clay somewhat soft. Three larger and a number of small fragments joined. Upper parts of tablet wanting; also left lower corner. Small pieces chipped off. 17.3 x 10.8 x 3.3 cm. Four columns of writing, two on each side: 23 (col. I) + 28 (col. II) + 29 (col. III) + 20 (col. IV) = 100 lines remaining. Writing uneven and crowded, but fairly well preserved. Ruled. Nippur. *Hymn*, a number of deities mentioned.

- No. 8. Plates 14, 15. Museum No. Ni. 11359. Baked clay tablet. Pale brown. Fragmentary. Two pieces joined. 8.5 x 6.5 x 2.7 cm. Originally four columns of writing, two on each side: 21 (col. I) + 4 (col. III) + 3 (col. IV) = 28 lines remaining. Writing fairly well preserved. Partly ruled. Nippur. Sumerian, *eme-sal*. To ^d*Mu-ul-lil*.
- No. 9. Plates 16, 17. Museum No. Ni. 11325. Fragment of baked clay tablet. Pale brown, darkened in places. Lower right side part of large tablet. Large parts broken away from the obverse, small pieces from reverse. Four columns of writing, two on each side: 14 (col. I) + 19 (col. II) + 30 (col. III) + 24 (col. IV) = 87 lines remaining. Writing small but distinct. Ruled. Nippur. Sumerian. To ^d*Nin-ĪB*.
- No. 10. Plates 18, 19 and XLII. Museum No. Ni. 11326. Fragment of baked clay tablet. Light brown, somewhat darkened. Center lower part of large tablet. 8.5 x 12 x 4.1 cm. Remains of six columns of writing, three on each side: 10 (col. I) + 12 (col. II) + 5 (col. III) + 3 (col. IV) + 13 (col. V) + 6 (col. VI) = 49 lines or parts of lines remaining. Writing fairly well preserved. Partly ruled. Nippur, I Expedition. Sumerian. *Hymn or Prayer*.
- No. 11. Plates 20, 21 and XLIII, XLIV. Museum No. Ni. 11341. Baked clay tablet. Light brown, somewhat darkened in places. Three fragments joined. Lower part of tablet wanting. Obverse much broken. Reverse fairly well preserved. 16 x 11.8 x 3.5 cm. Four columns of writing, two on each side: 26 (col. I) + 8 (col. II) + 26 (col. III) + 28 (col. IV) = 88 lines remaining. Writing crowded and uneven, damaged in places. A mixture of older and later Babylonian cuneiform signs. Partly ruled. Nippur, I Expedition. Sumerian and Semitic Babylonian.
- No. 12. Plates 22, 23. Museum No. Kh. 1519. Hard baked clay tablet. Reddish brown, blackened on surface. Left edge broken off, small pieces on obverse and larger on reverse chipped off; otherwise beautifully preserved. 14.5 x 9 x 2.5 cm. Inscribed on both sides: 26 (O.) + 16 (R.) = 42 lines. Writing beautifully clear and carefully executed. Not ruled. Semitic Babylonian. Prayer of ^{amēlu ilu} *Šamaš-šumu-ukīn* to ^{ilu} *Šamaš*.
- No. 13. Plates 24, 25 and XLV. Museum No. Kh.² 1527. Hard baked clay tablet. Reddish brown, blackened on surface. Two fragments joined. Edges partly broken off; otherwise beautifully preserved. 14.7 x 9 x 2.3 cm. Inscribed on both sides: 28 (O.) + 27 (R.) = 55 lines. Writing characteristic of the *Šamašsumukin* tablets. Only partly ruled. Semitic Babylonian. To ^{ilu} *Šamaš*.

- No. 14. Plates 26, 27 and XLVI. Museum No. Kh² 1514. Hard baked clay tablet. Reddish brown, blackened on surface. Two larger and two smaller fragments joined. Pieces wanting on both sides; otherwise rather well preserved. 15 x 9.2 x 2.9 cm. Inscribed on both sides: 33 (O.) + 23 (R.) = 56 lines. Writing characteristic of the Šamašsumukin tablets. Only partly ruled. Semitic Babylonian. To *ilu É-a ilu Šamaš ilu Marduk*.
- No. 15. Plates 28, 29 and XLVII. Museum No. Kh. 338. Hard baked clay tablet. Reddish brown, blackened in places. Right hand side of broken tablet. Three fragments joined. 11.7 x 5.6 x 2.7 cm. Inscribed on both sides: parts of 25 (O.) + 17 (R.) = 42 lines remaining. Writing clear, but somewhat damaged in places. Only partly ruled. Semitic Babylonian. To *ilu Šamaš*.
- No. 16. Plates 30, 31. Museum No. Kh. 736. Fragmentary, hard baked clay tablet. Dark gray. Three fragments joined. Upper part wanting. Pieces broken off on edges and reverse. 10.8 x 8.5 x 2.9 cm. Inscribed on both sides: 14 (O.) + 10 (R.) = 24 lines or parts of lines remaining. Writing clear, but somewhat worn. Partly ruled. Semitic Babylonian. To *ilu Šamaš(?)*
- No. 17. Plates 32, 33. Museum No. Kh² 1515. Hard baked clay tablet. Reddish brown, blackened on surface. Small pieces chipped off; otherwise beautifully preserved. 14.8 x 9.2 x 2.6 cm. Inscribed on both sides: 24 (O.) + 10 (R.) = 34 lines. Writing characteristic of the Šamašsumukin tablets. Semitic Babylonian. To *bêl šur-bu-û ma-al-ku A-nun-na-ki, etc.*
- No. 18. Plates 32, 33. Museum No. Kh. 336. Fragmentary, hard baked clay tablet. Two fragments joined. Reverse wanting. Reddish brown, blackened. 11.5 x 7.8 x 2.7 cm. Inscribed on obverse: 22 lines or parts of lines remaining. Writing clear, the script somewhat smaller, but characteristic of the Šamašsumukin tablets. Semitic Babylonian. *KA Šamaš-šumu-ukin.*

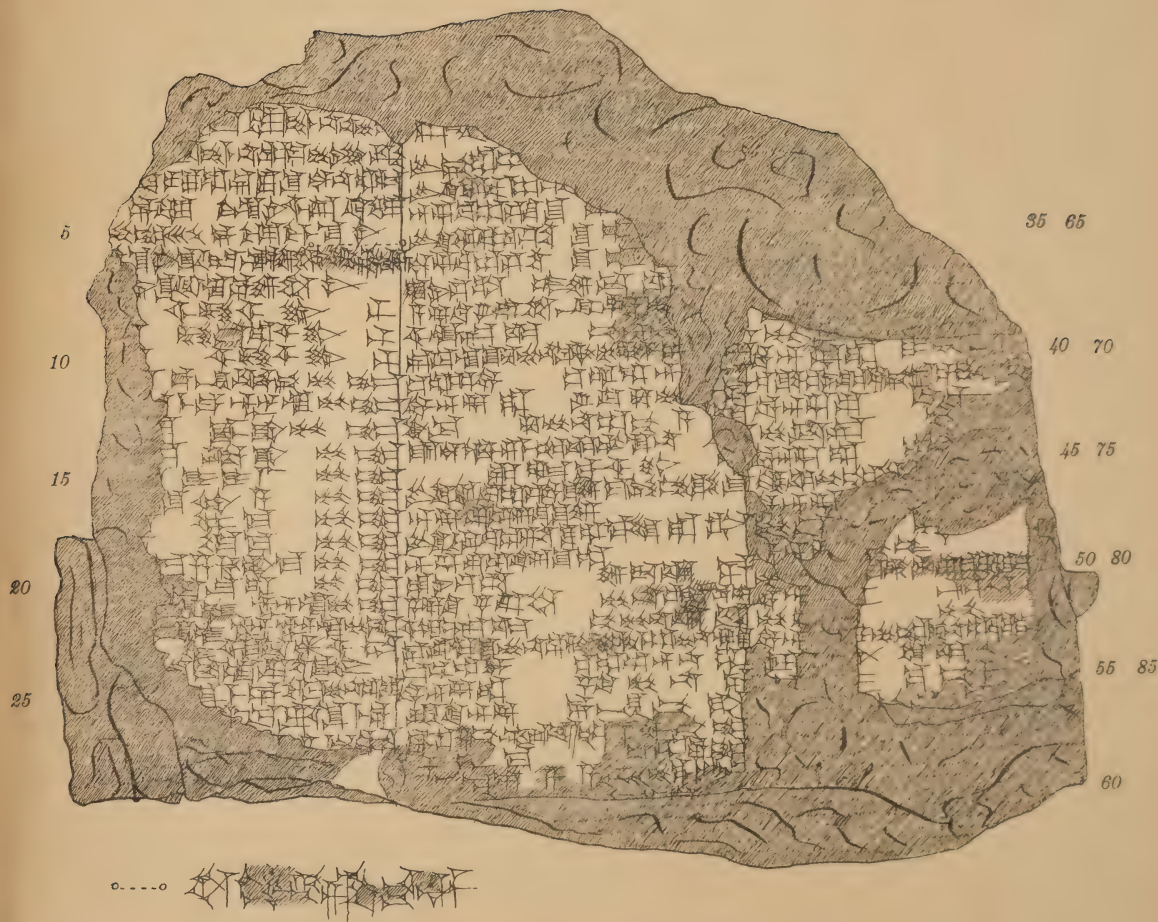
1

Obverse.

Col. I.

Col. II.

Col. III.



1

Continued

Reverse.

Col. VI.

Col. V.

Col. IV.

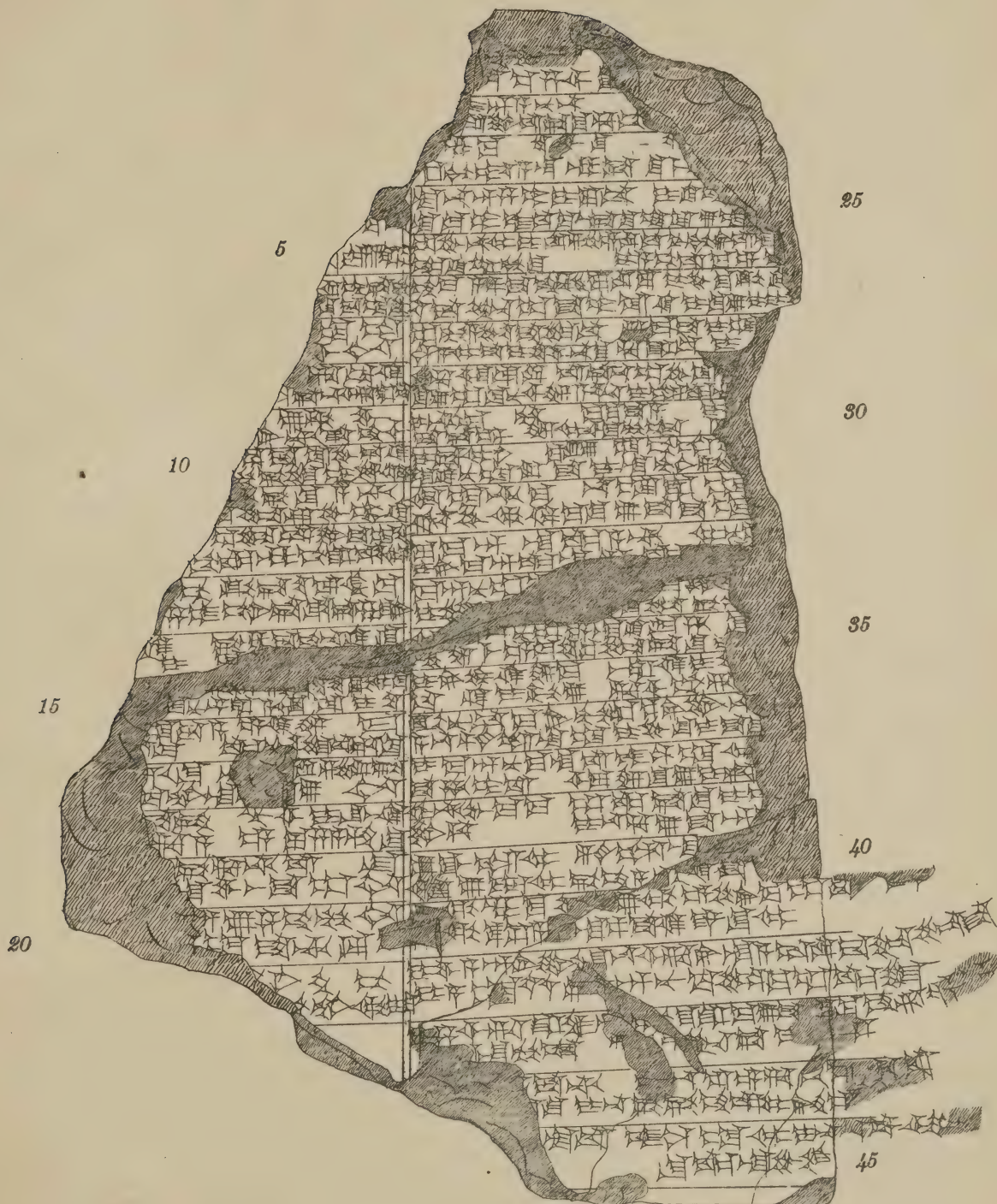


○ Insert here.



Col. I.

Col. II.



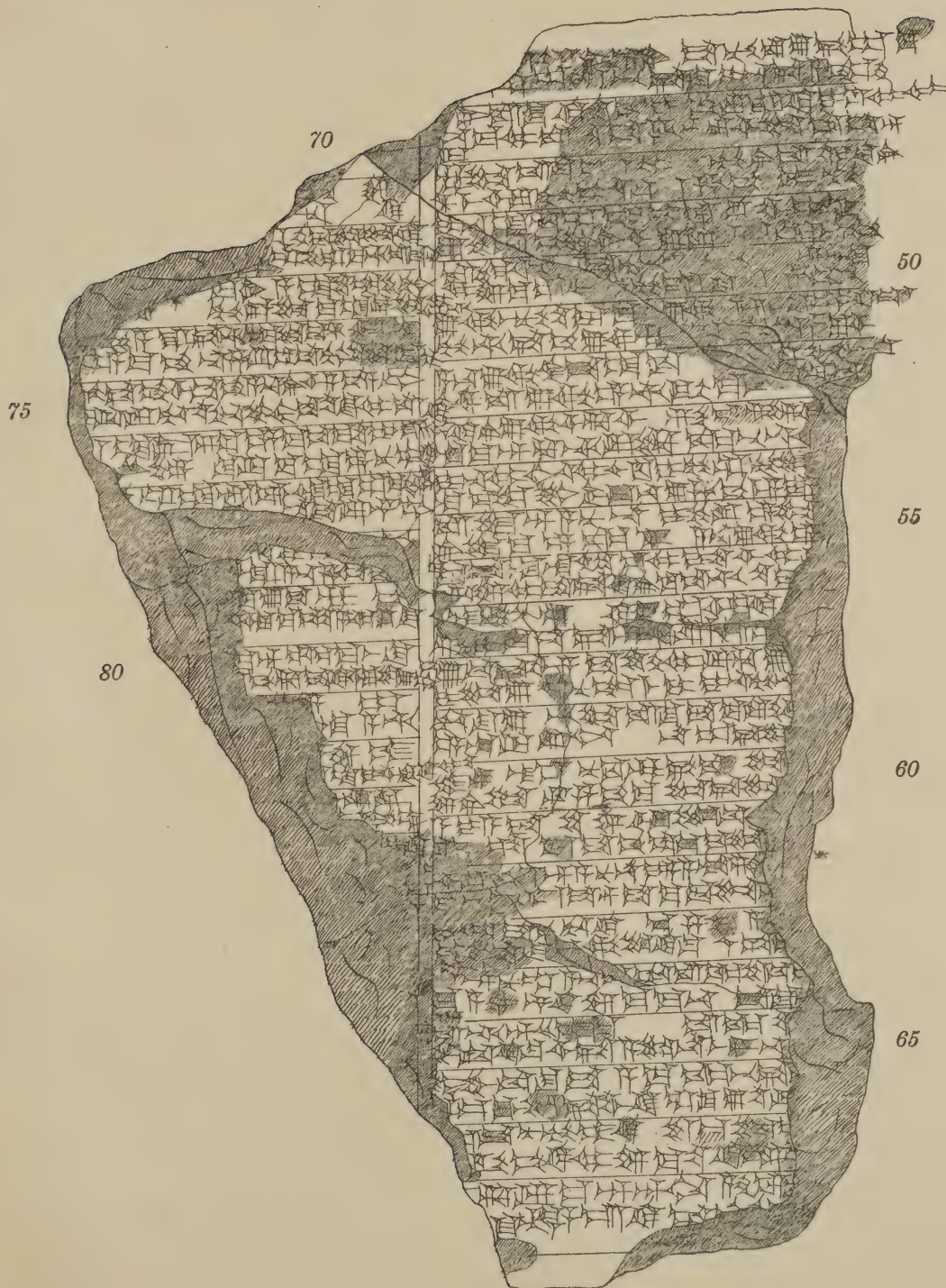
2

Continued

Reverse.

Col. IV.

Col. III.

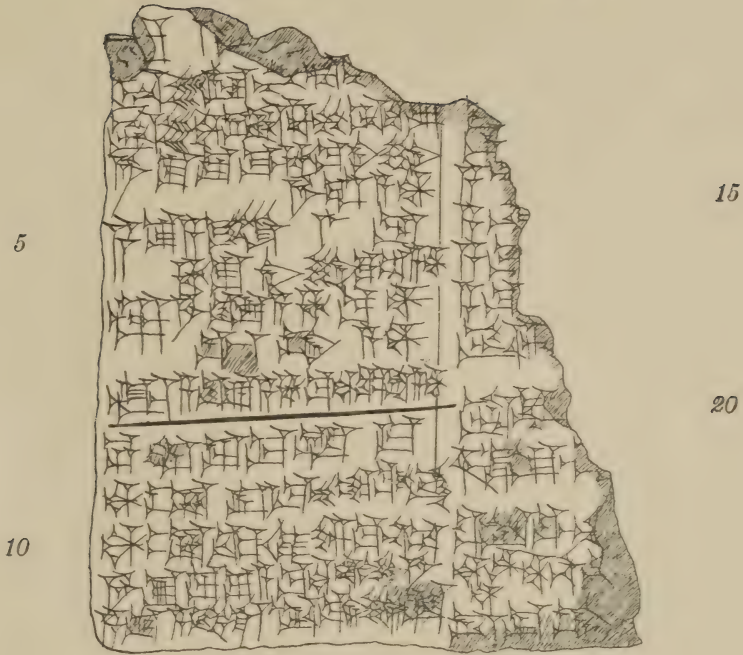


3

Obverse.

Col. I.

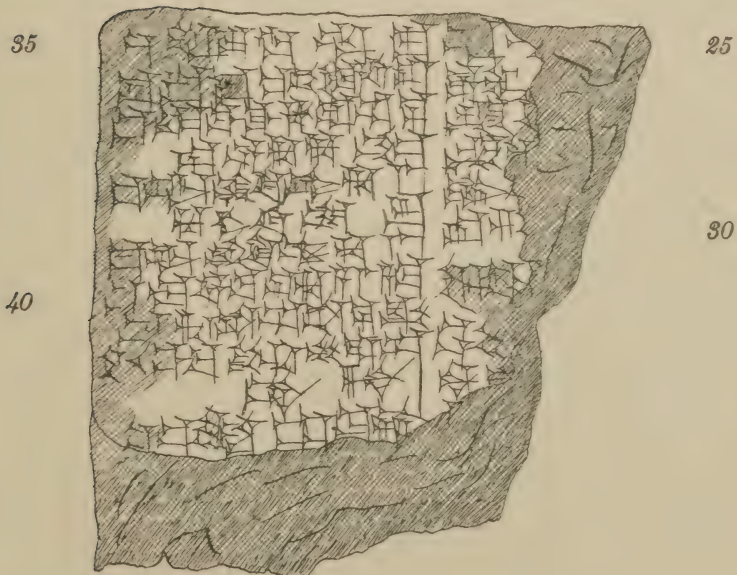
Col. II.



Reverse.

Col. IV.

Col. III.

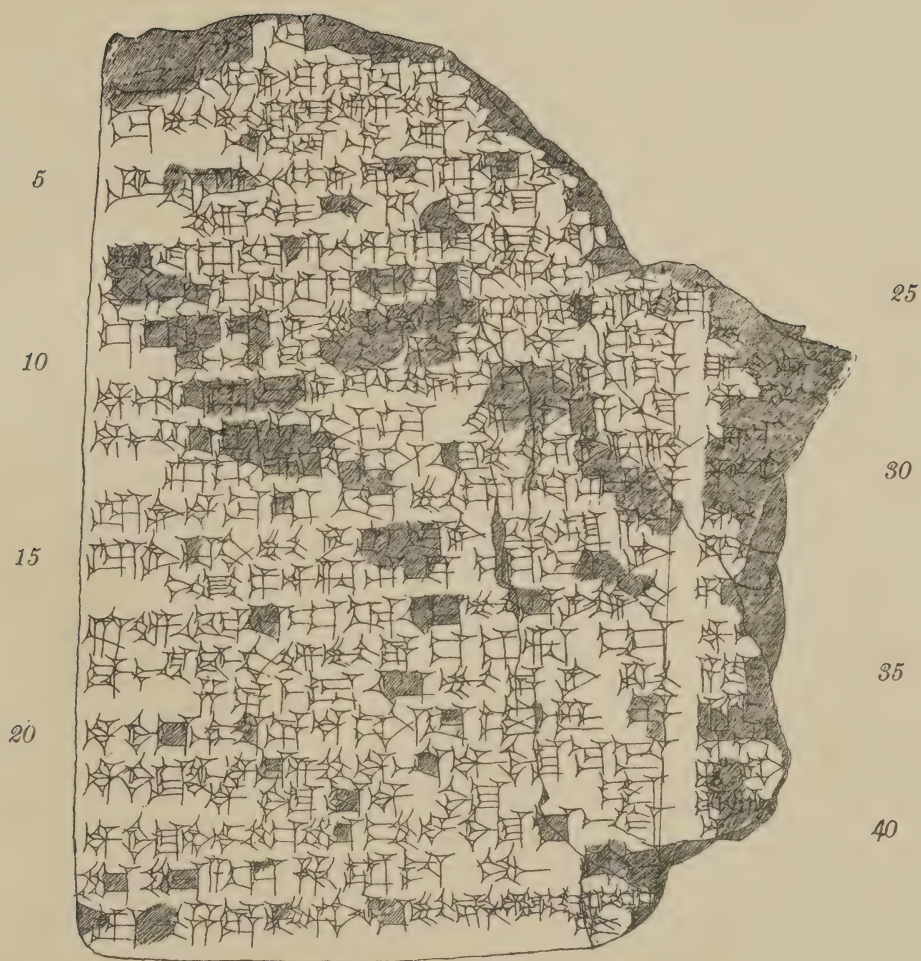


4

Obverse.

Col. I.

Col. II.



4

Continued

Reverse.

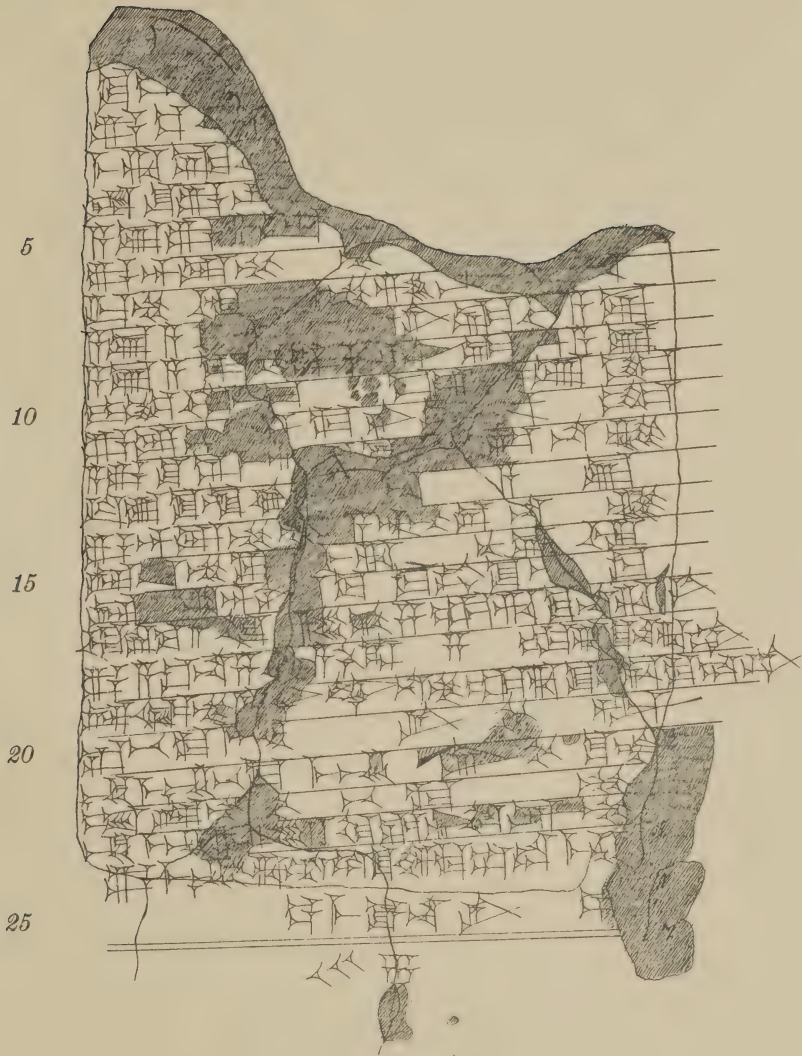
Col. IV.

Col. III.



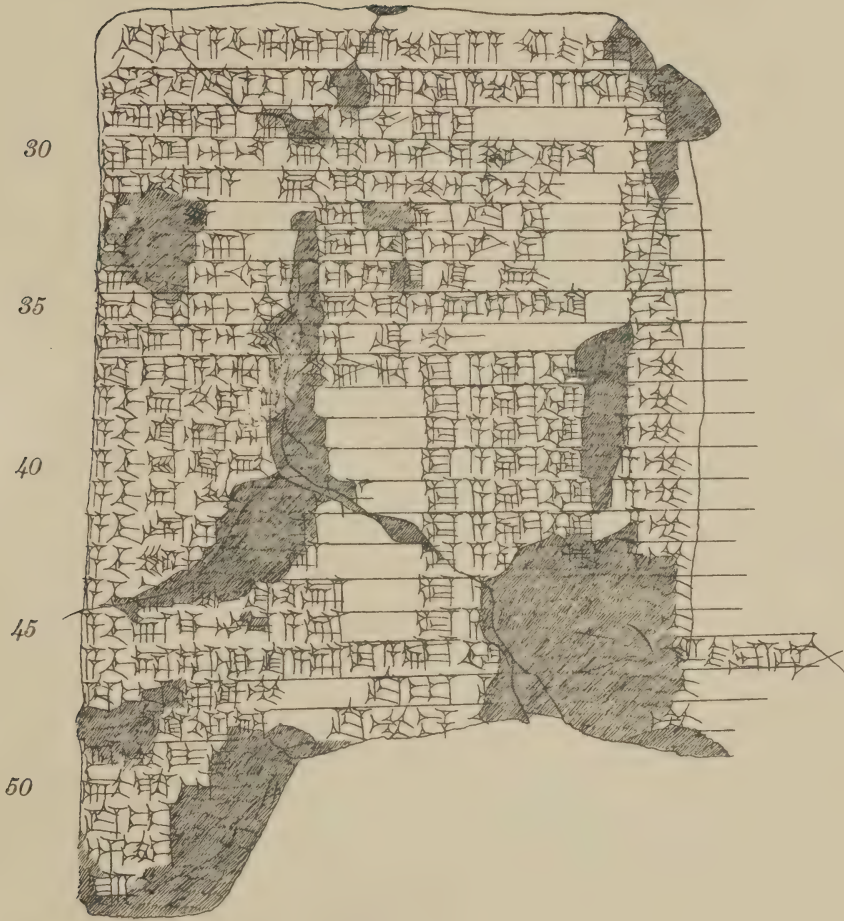
5

Obverse.



5

Continued
Reverse.

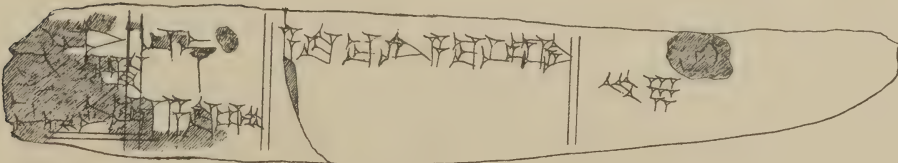


L. E.

Col. I.

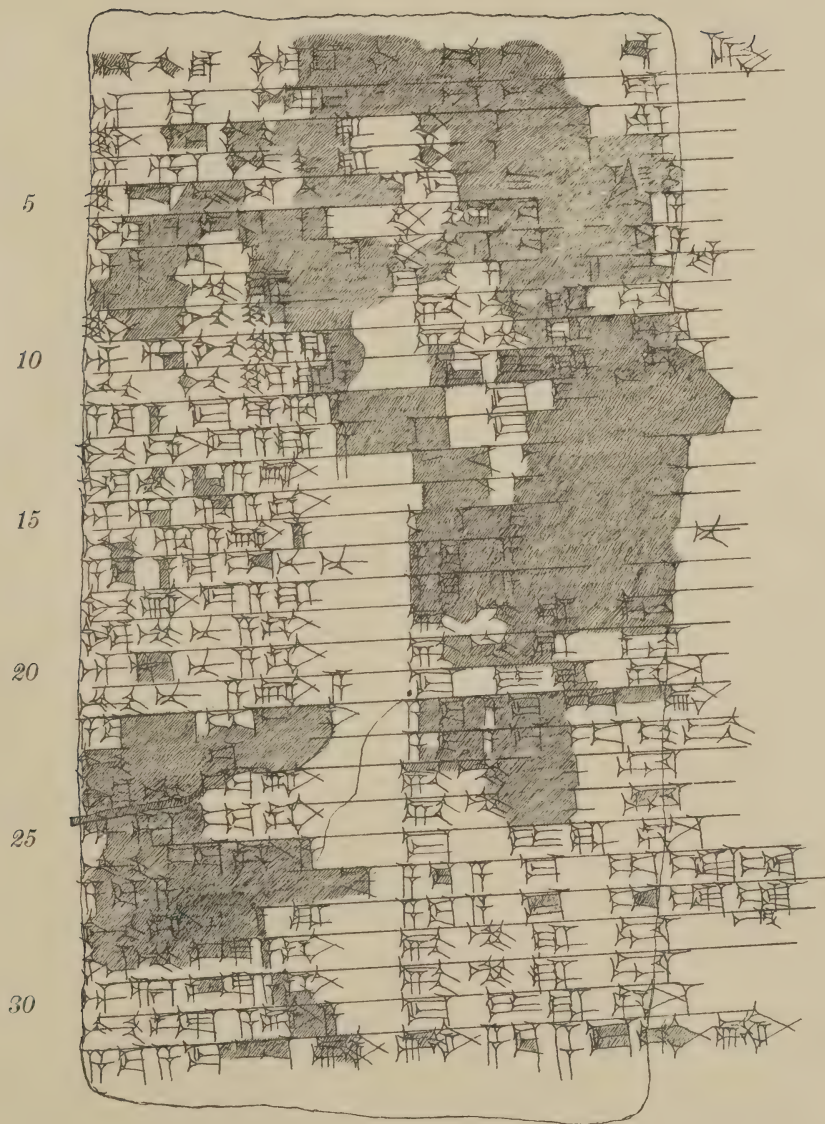
Col. II.

Col. III.



6

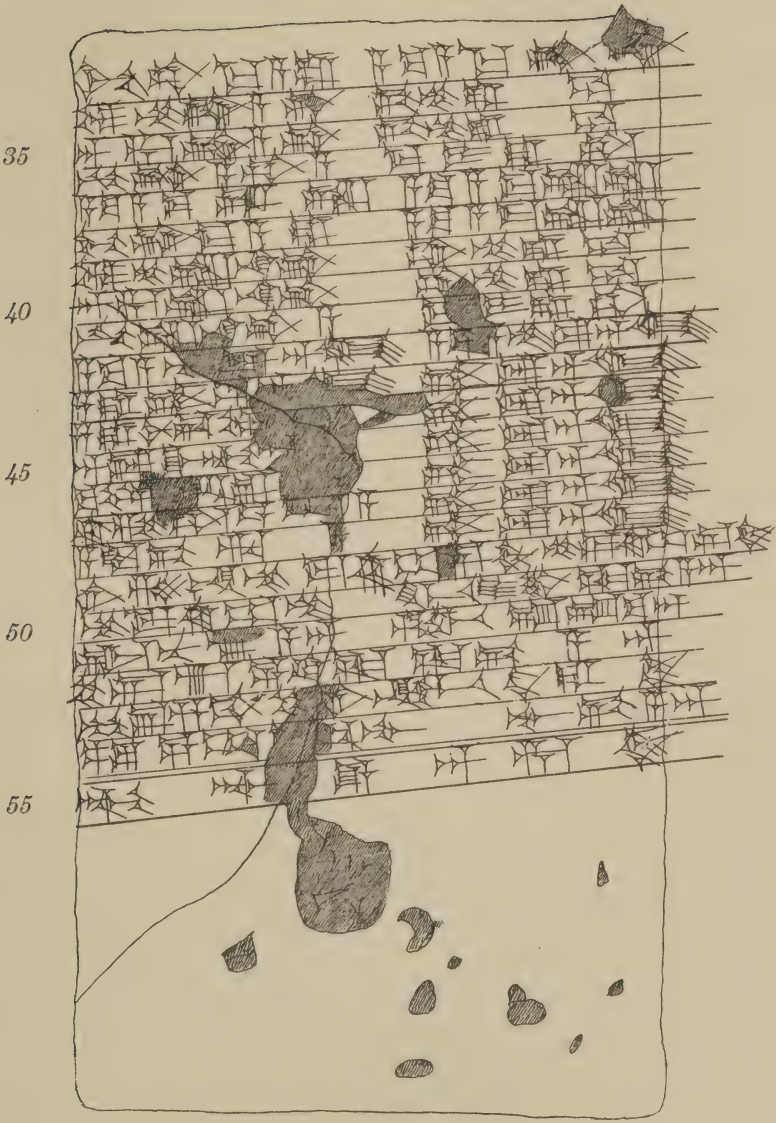
Obverse.



6

Continued

Reverse.

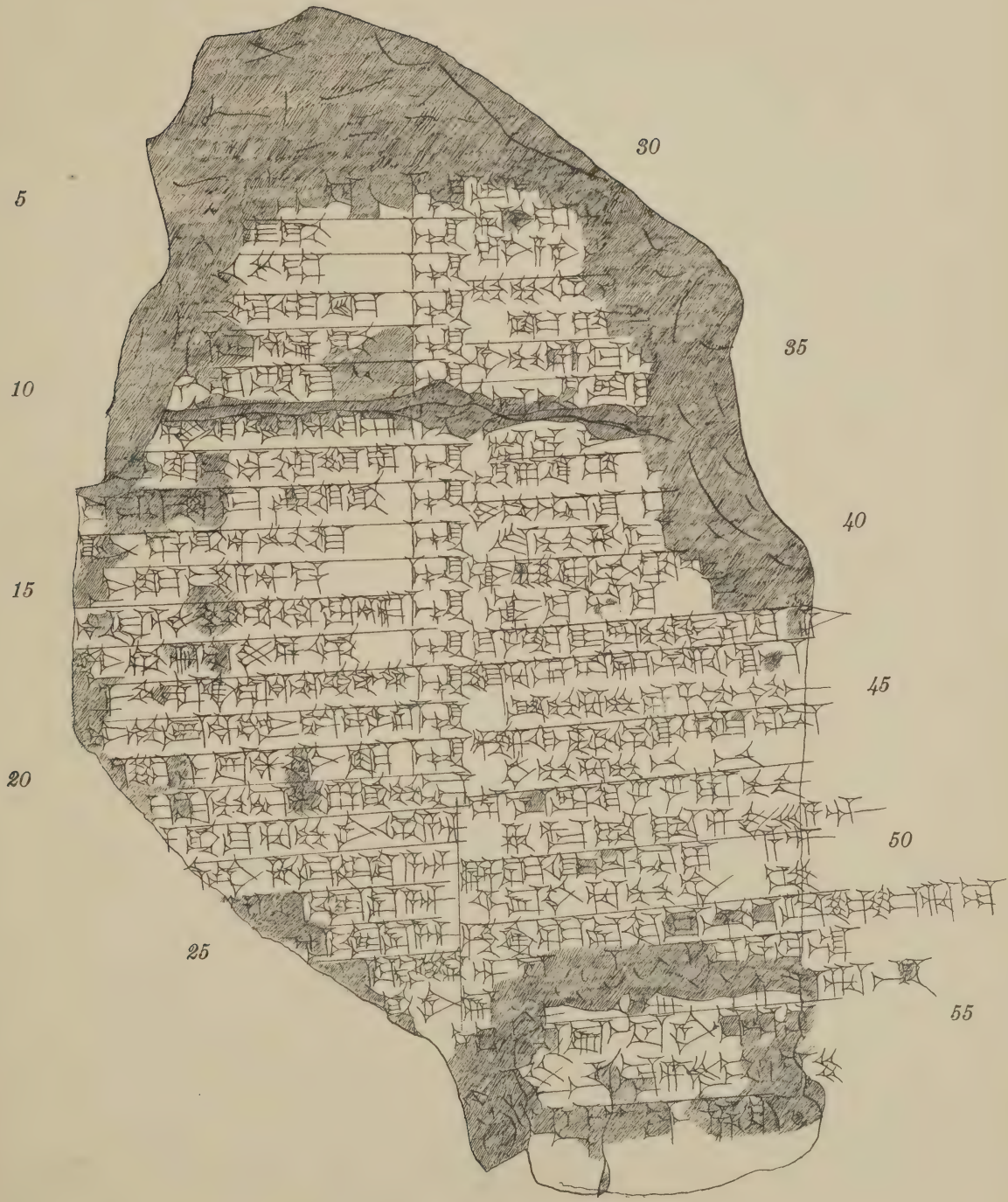


7

Obverse.

Col. I.

Col. II.

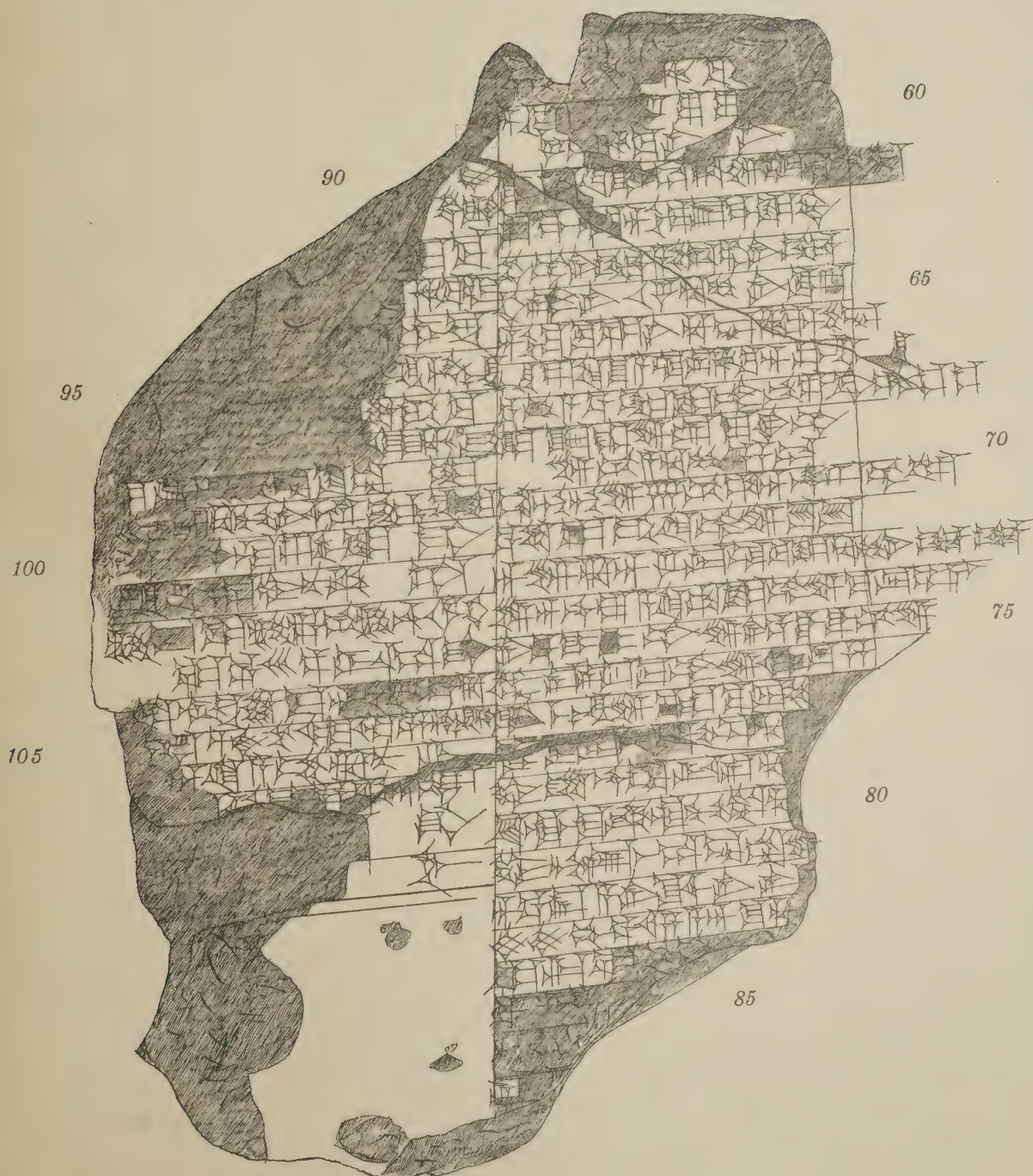


7

*Continued
Reverse.*

Col. IV.

Col. III.



8

Obverse.

Col. I.

Col. II.



8

Continued

Reverse.

Col. IV.

Col. III.

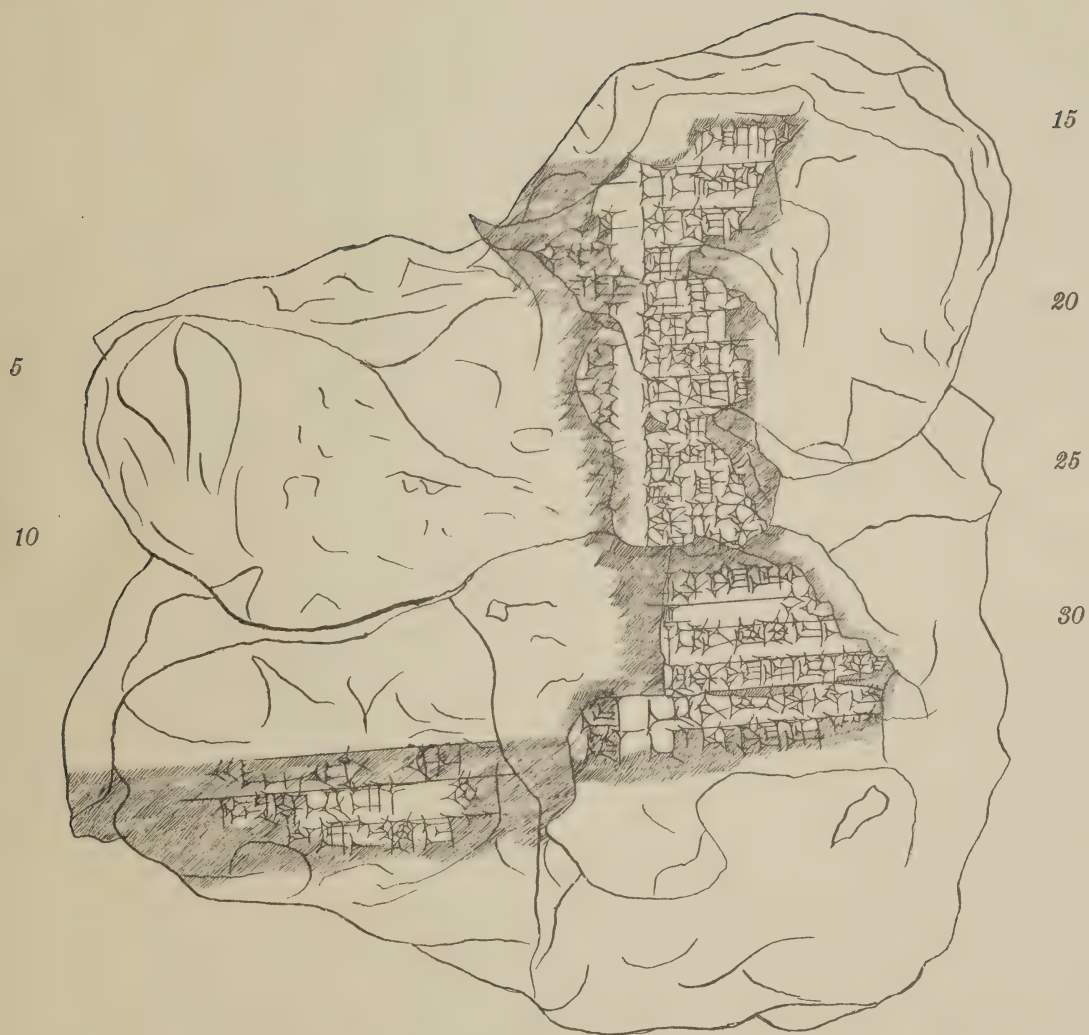


9

Obverse.

Col. I.

Col. II.

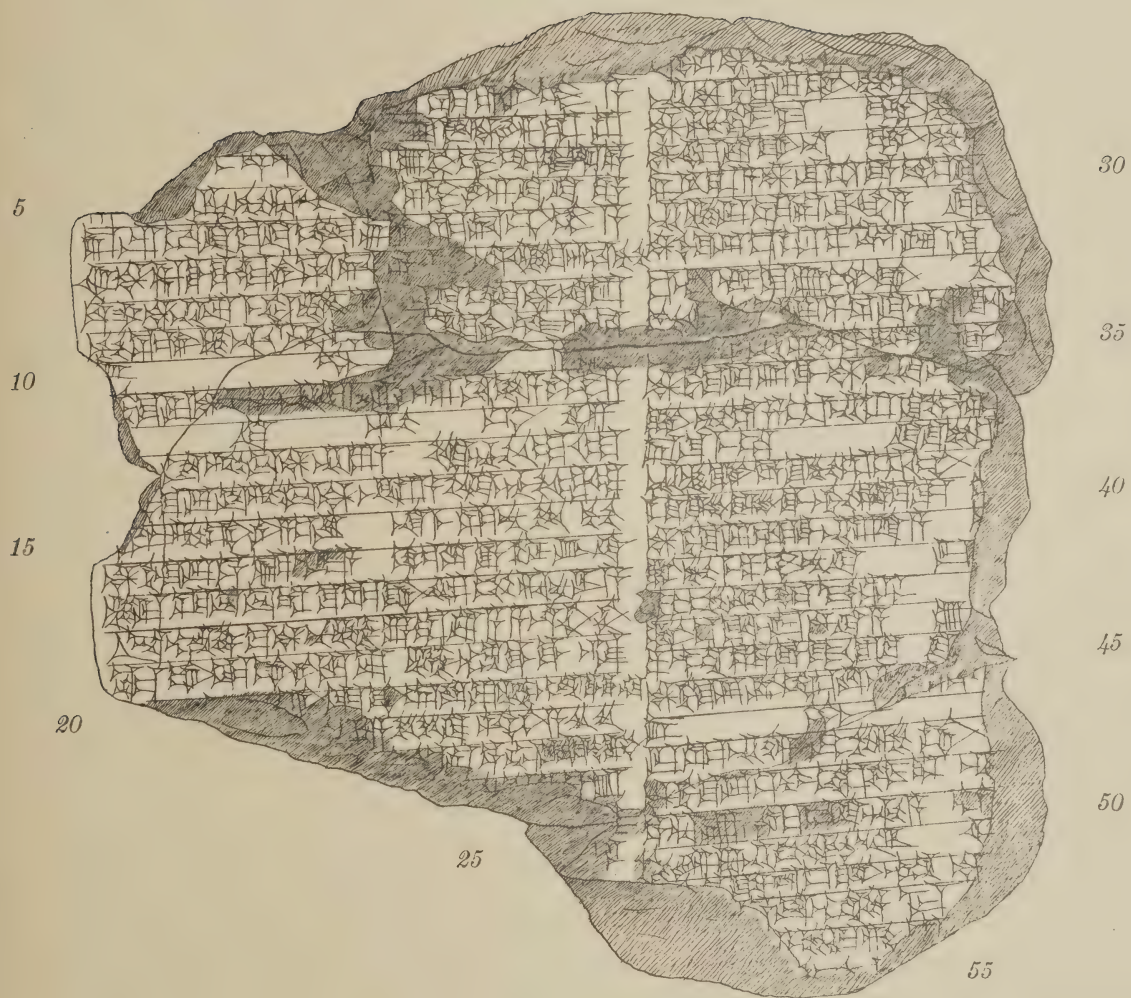


9

Reverse.

Col. IV.

Col. III.



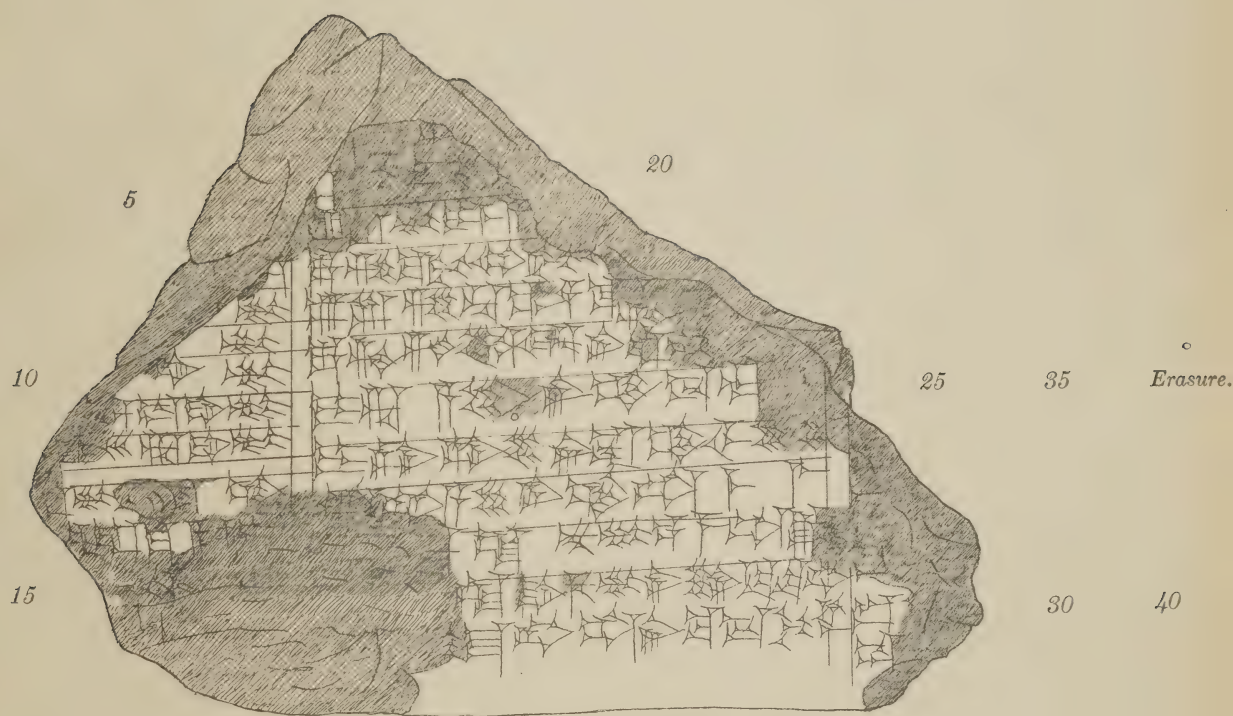
10

Obverse.

Col. I.

Col. II.

Col. III.



10

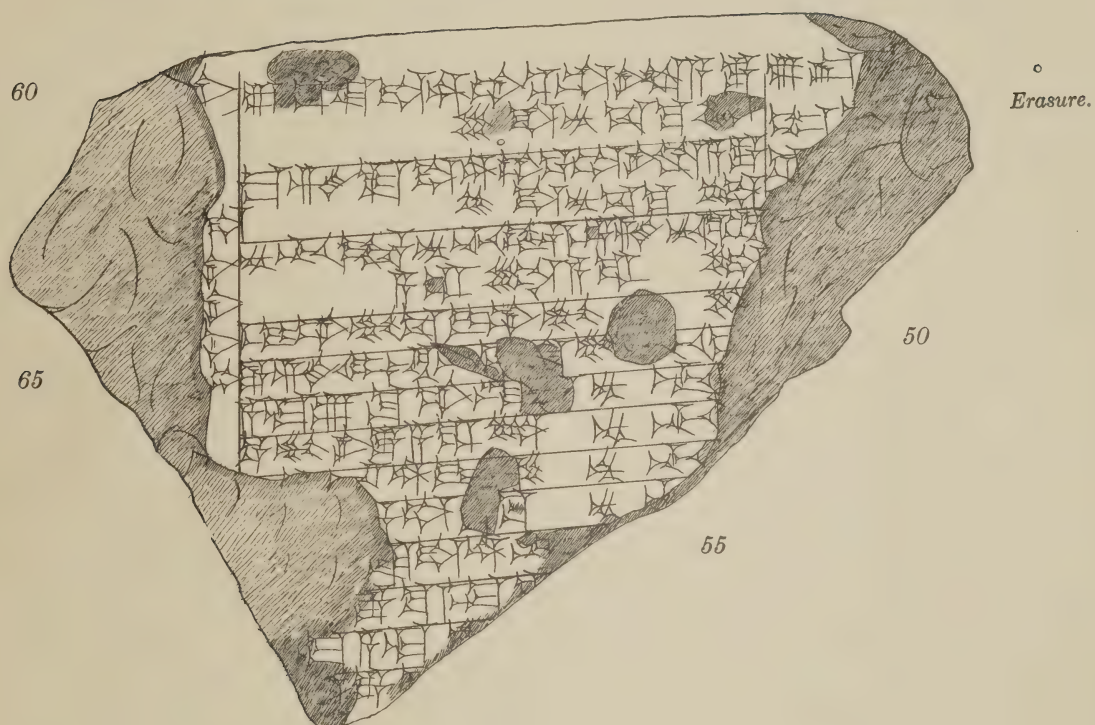
Continued

Reverse.

Col. VI.

Col. V.

Col. IV.

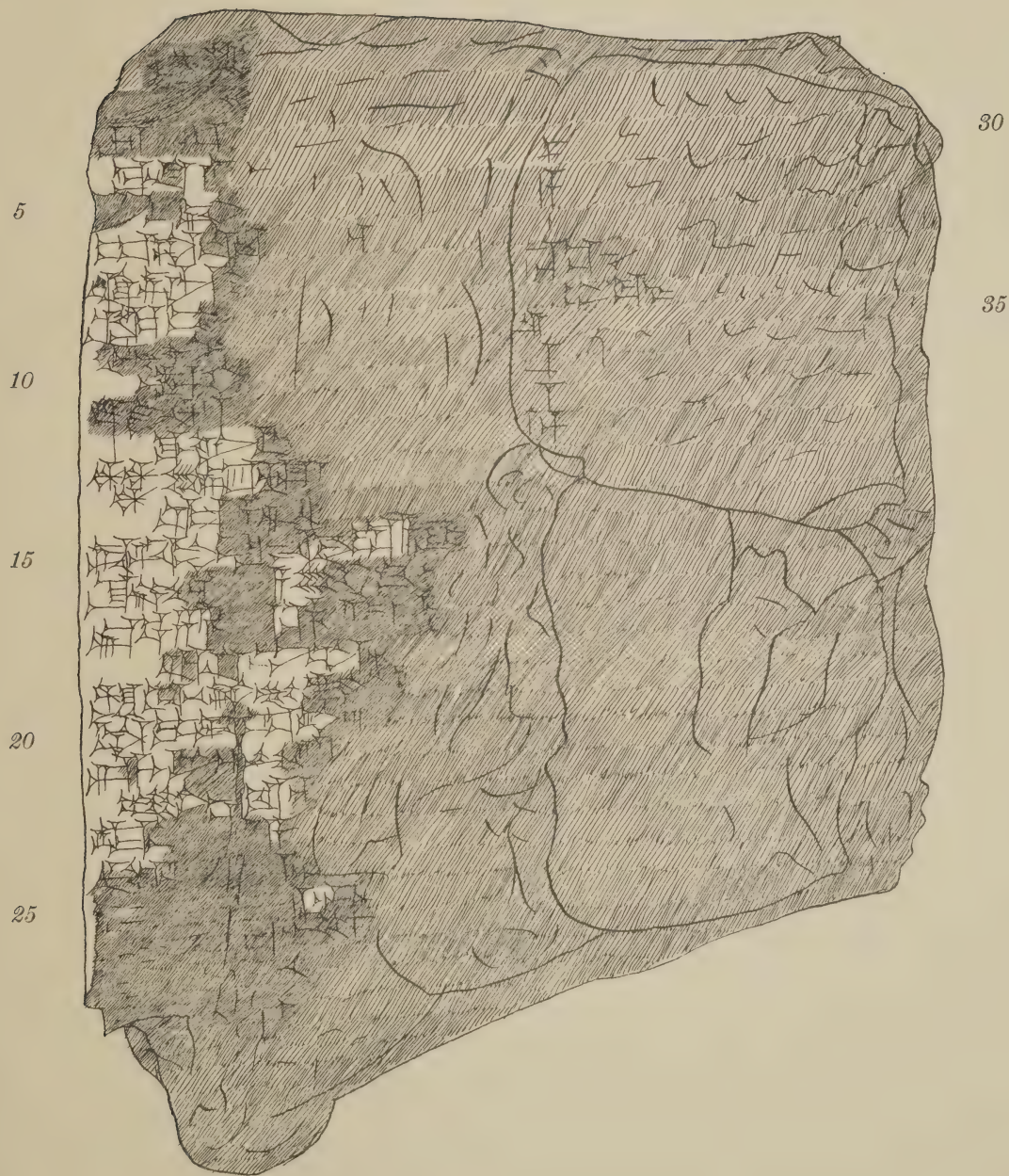


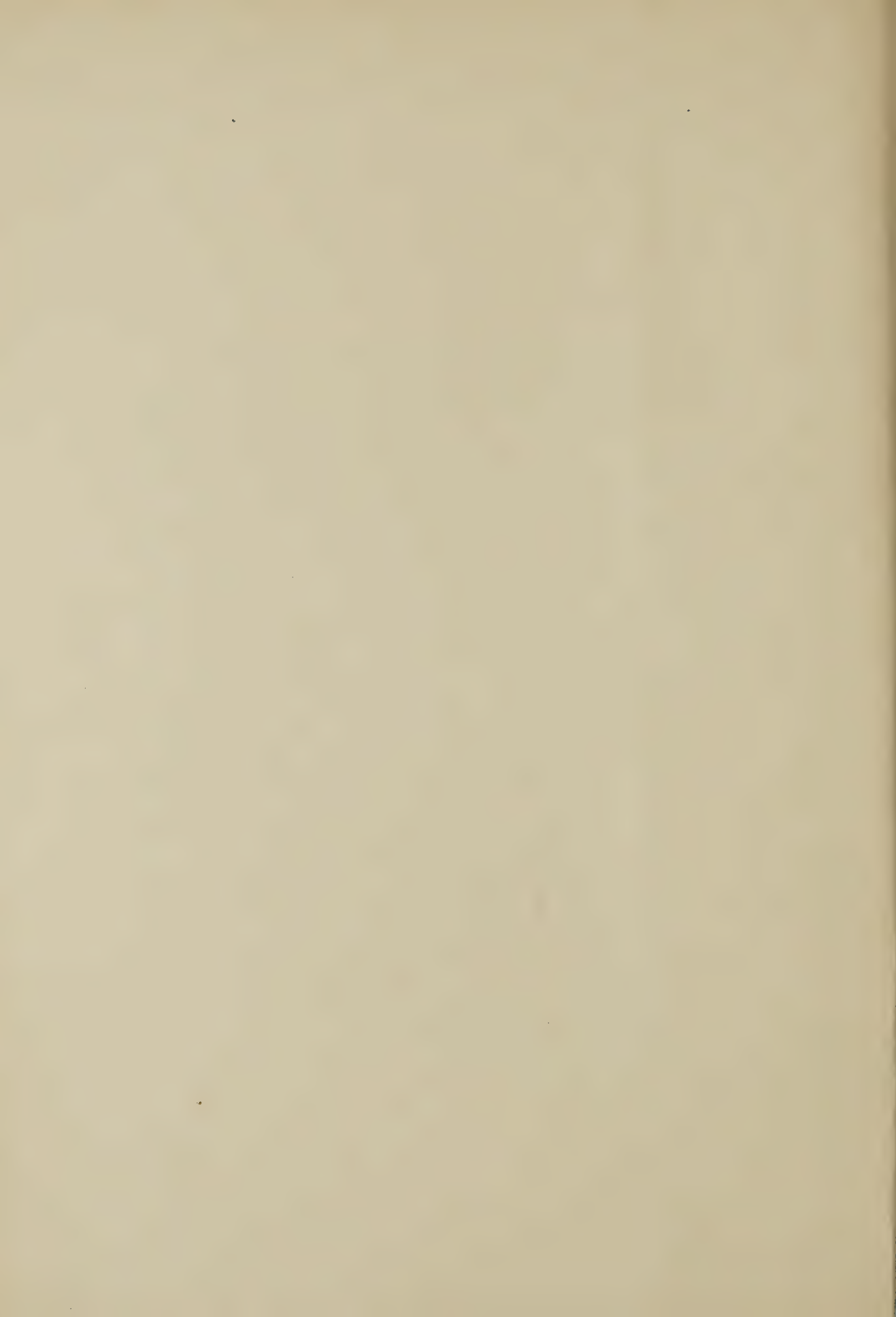
11

Obverse.

Col. I.

Col. II.





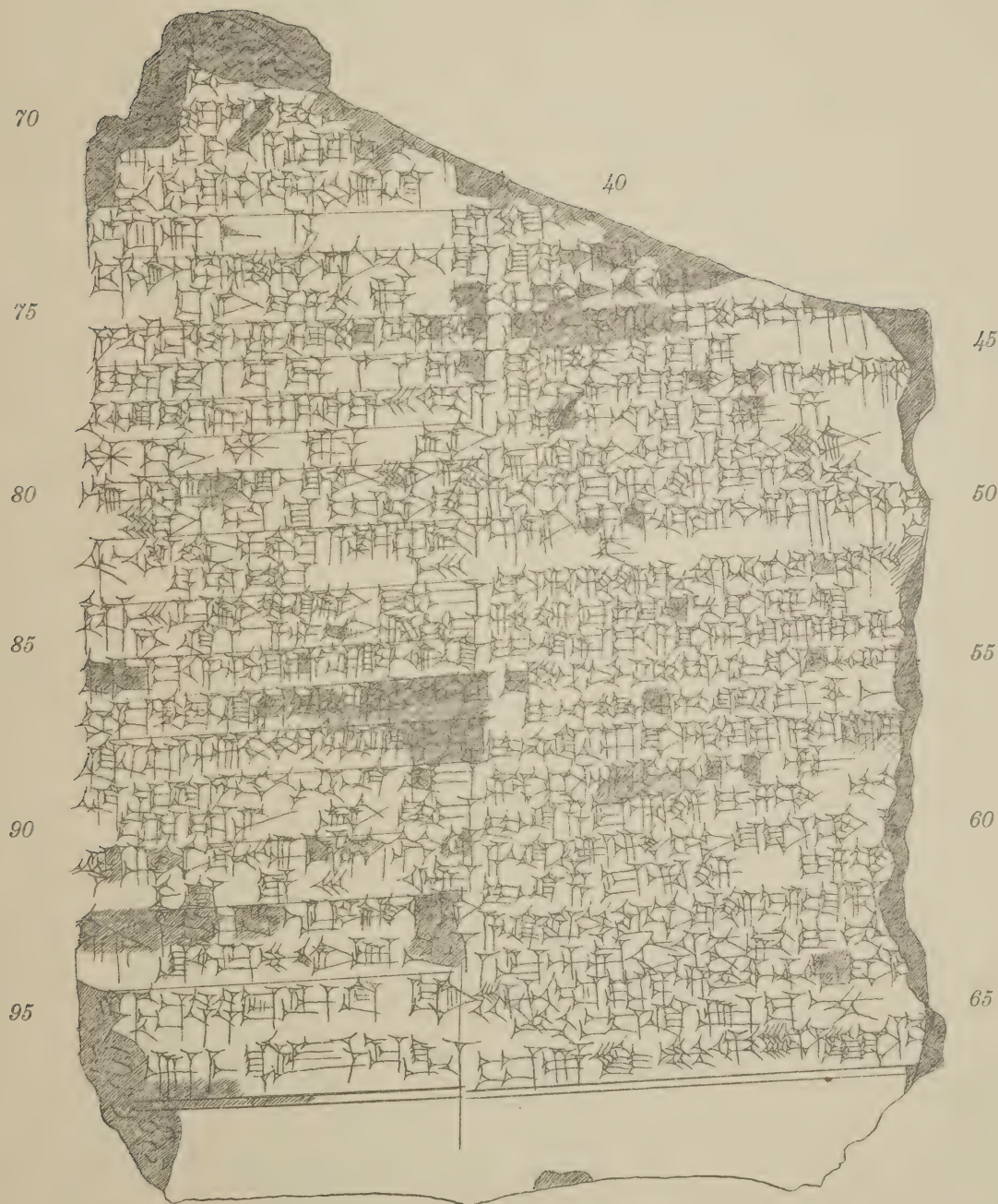
11

Reverse.

Continued

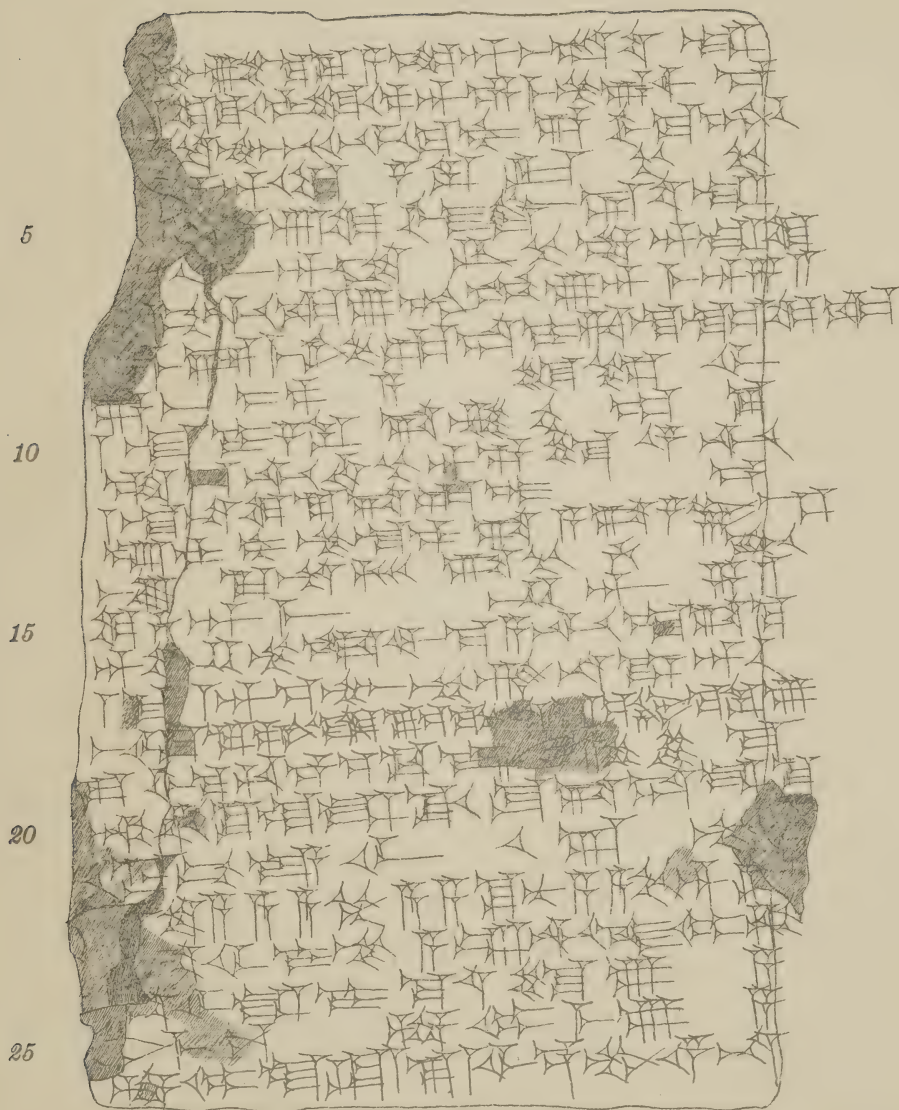
Col. IV.

Col. III.



12

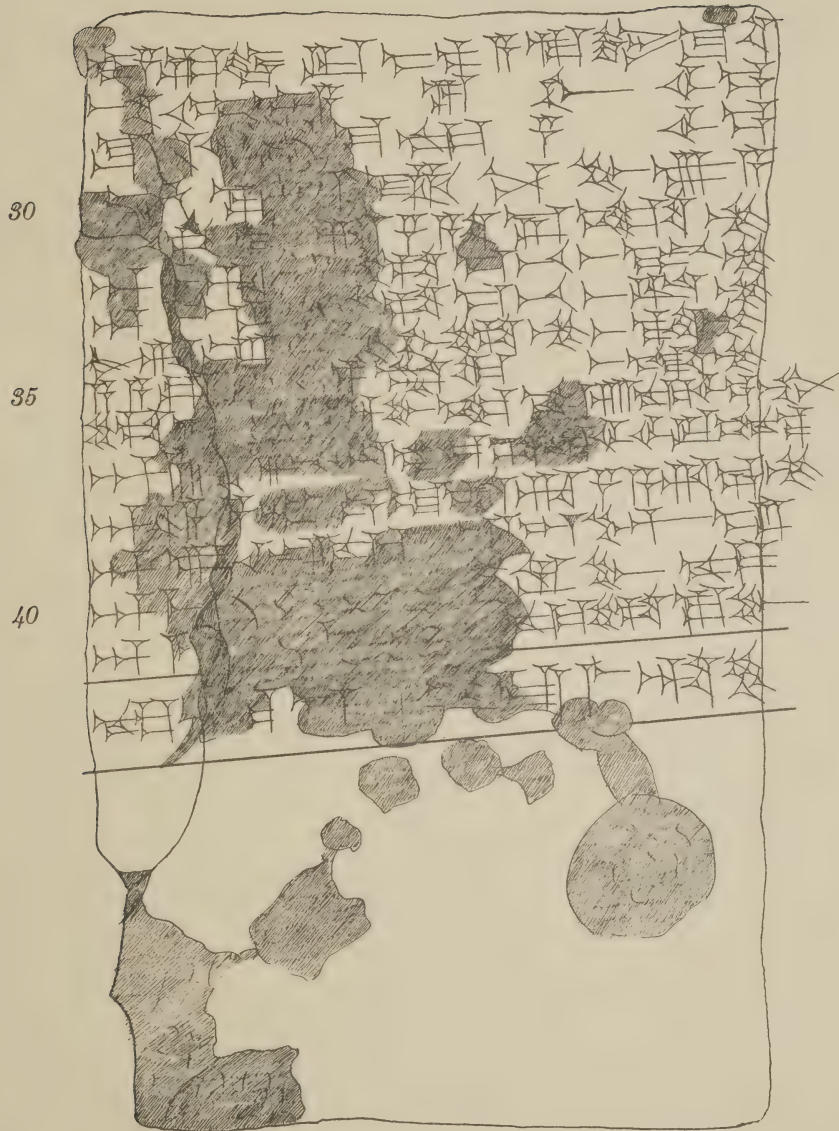
Obverse.



12

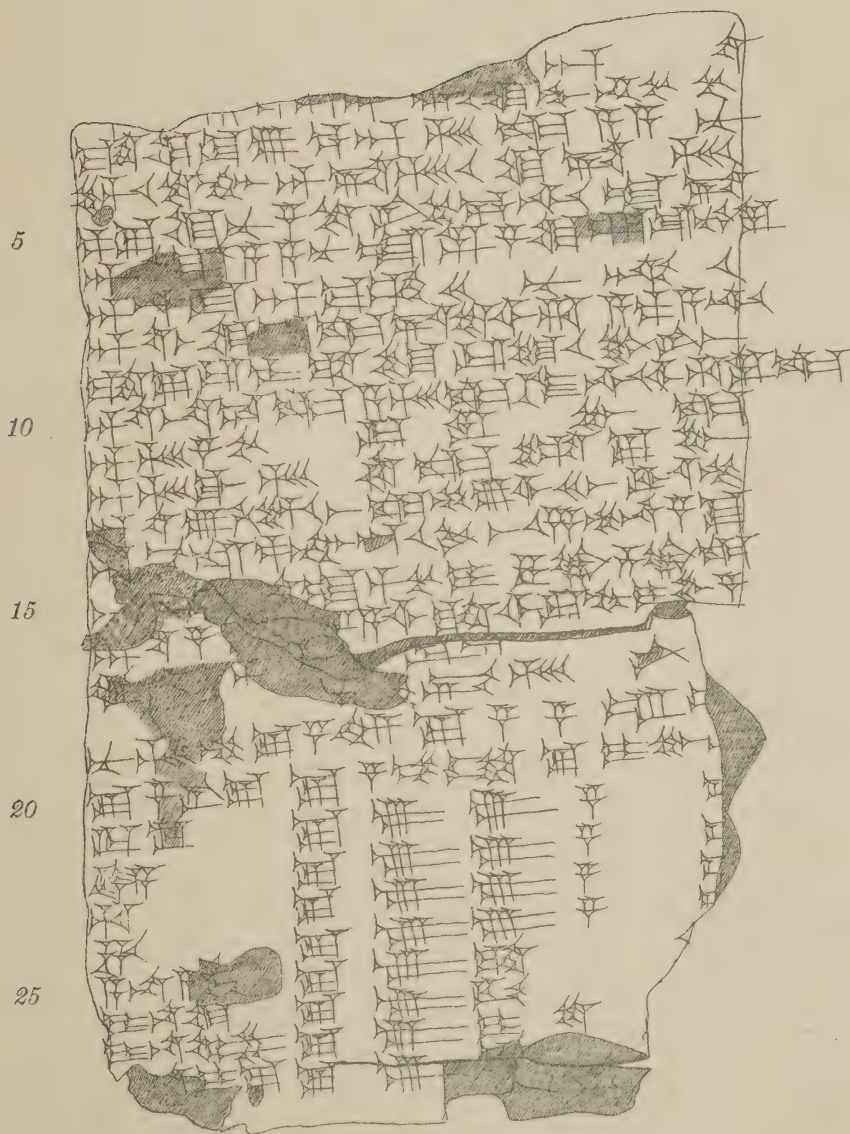
Continued

Reverse.



13

Obverse.

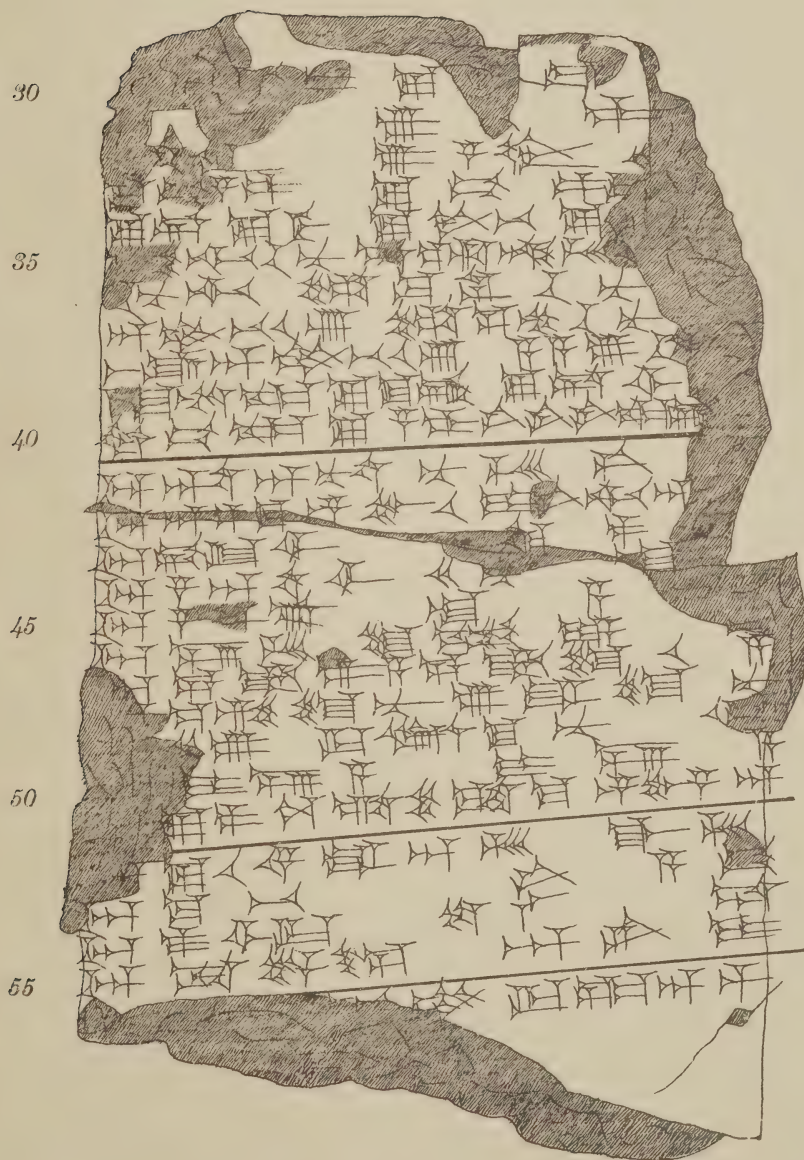




13

Continued

Reverse.



14

Obverse.

5

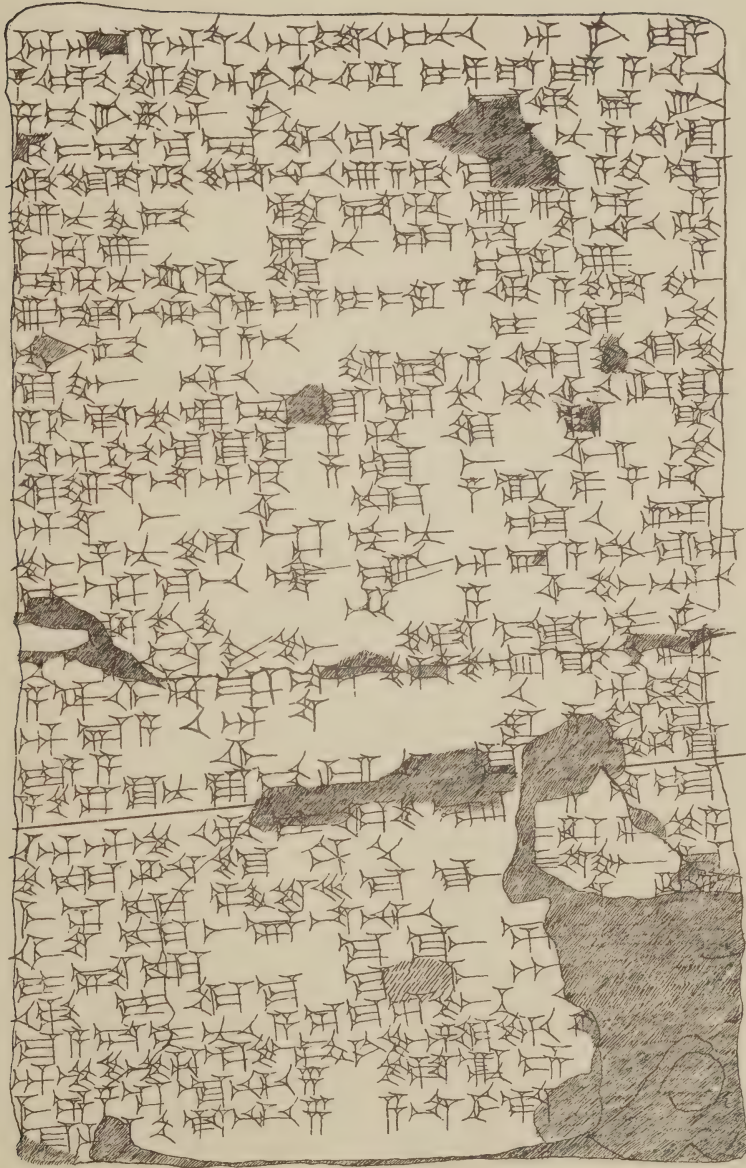
10

15

20

25

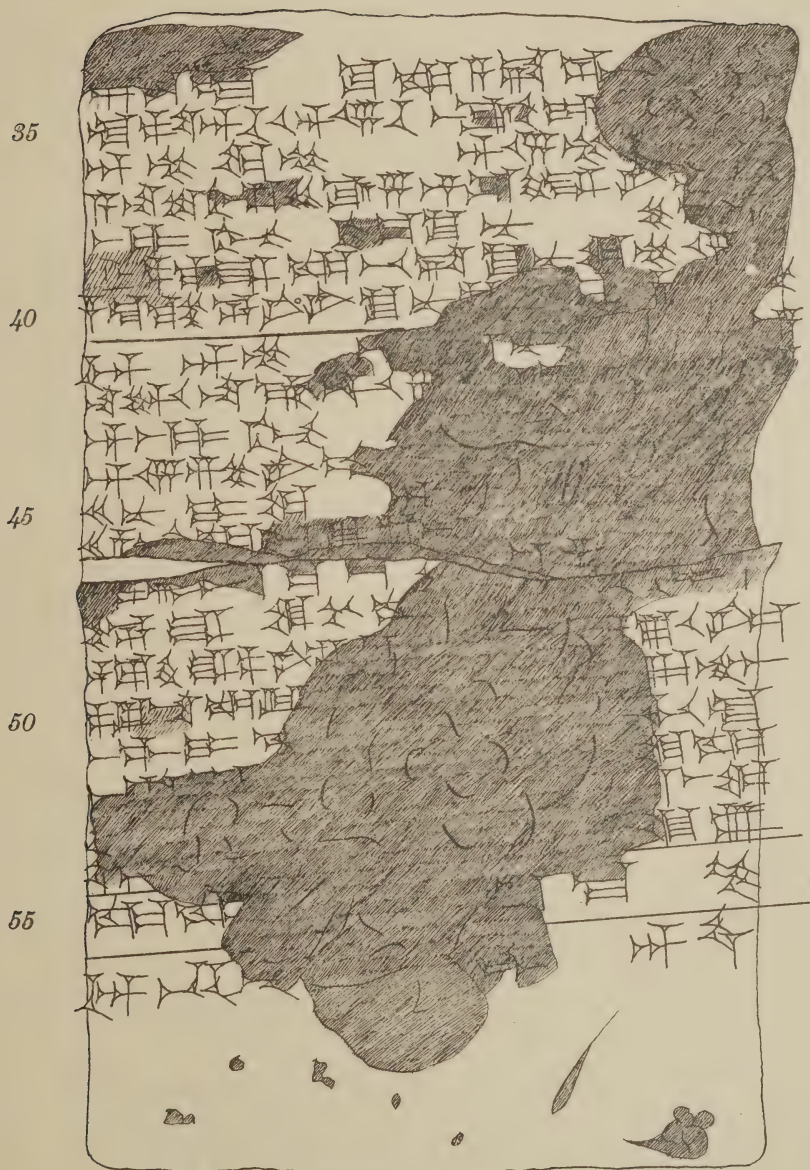
30



14

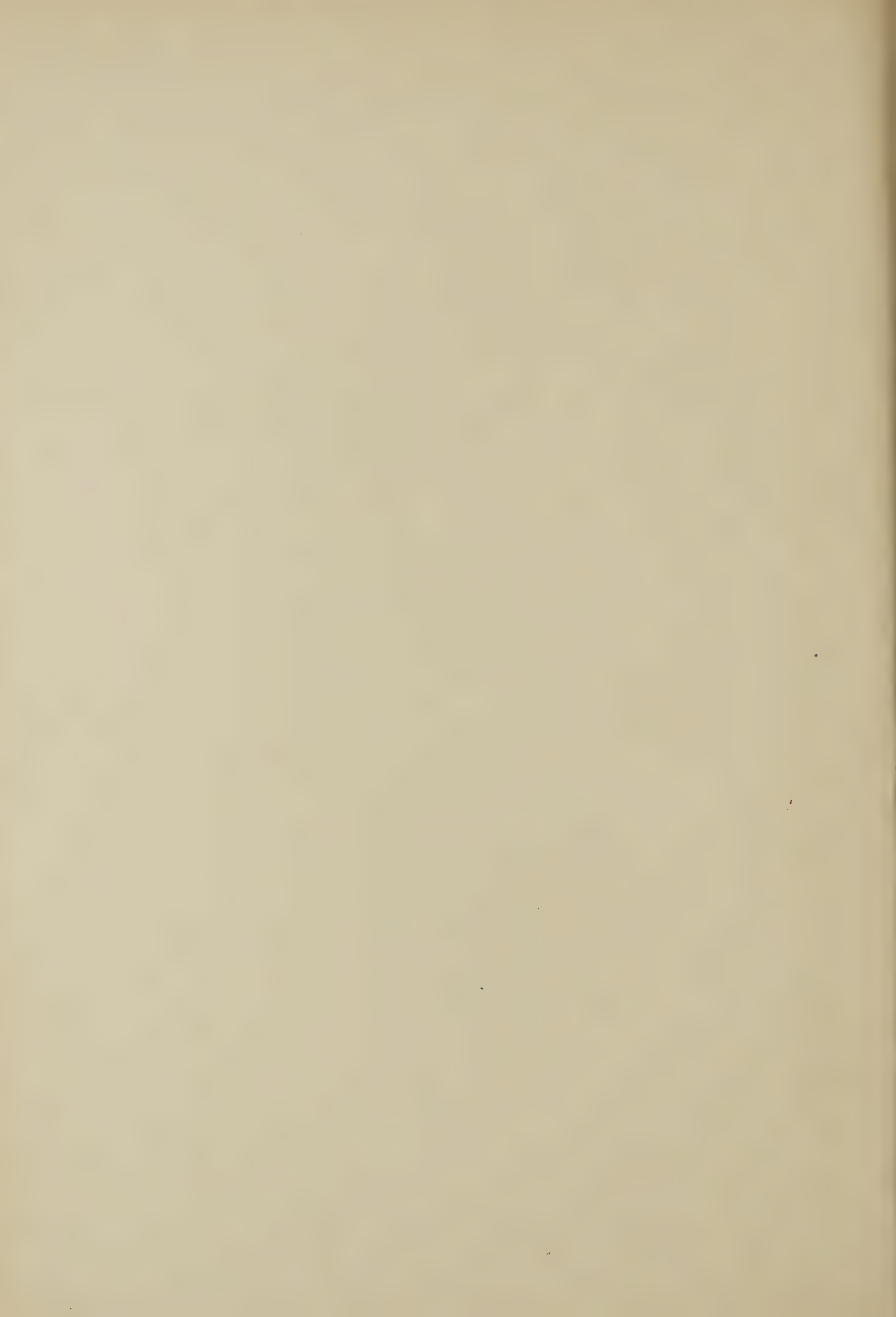
Continued

Reverse.



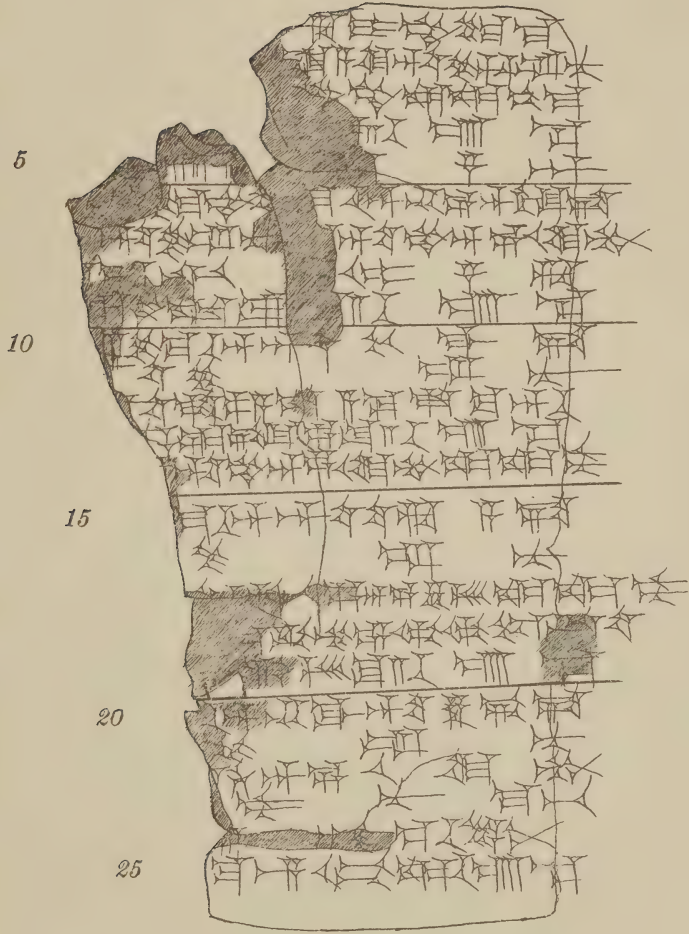
Insert here.





15

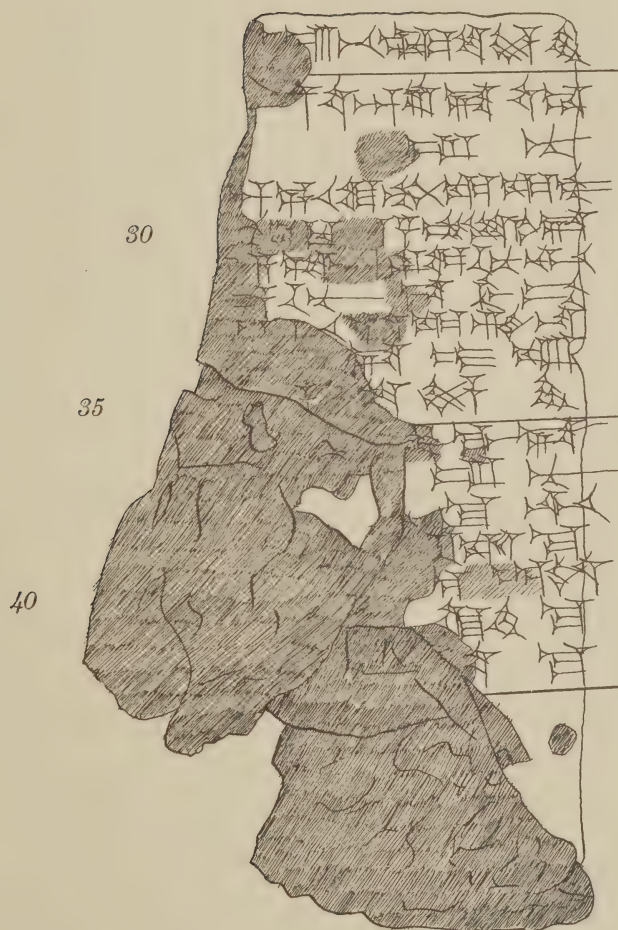
Obverse.



15

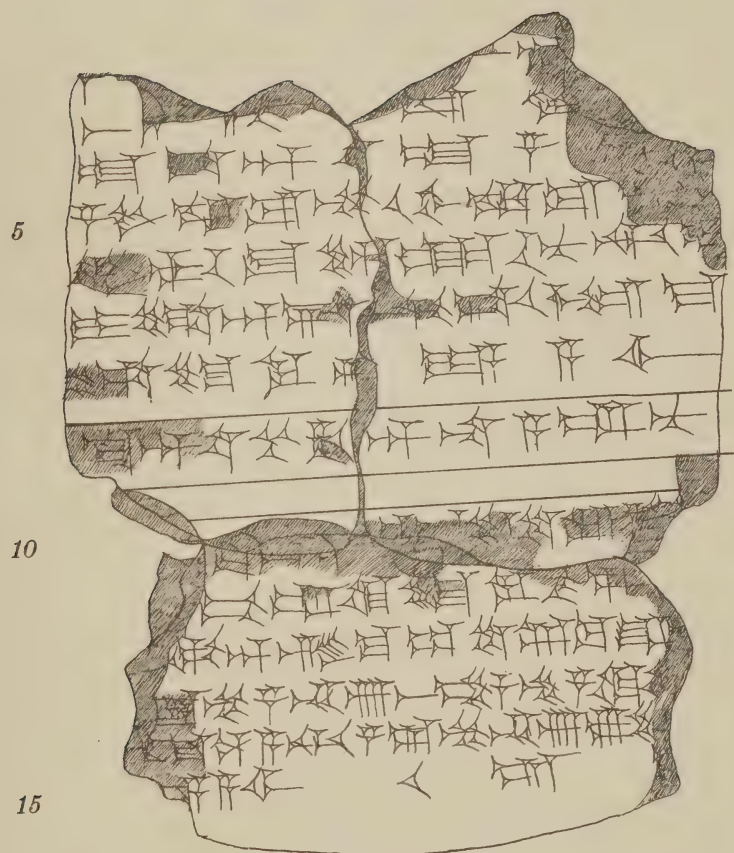
Continued

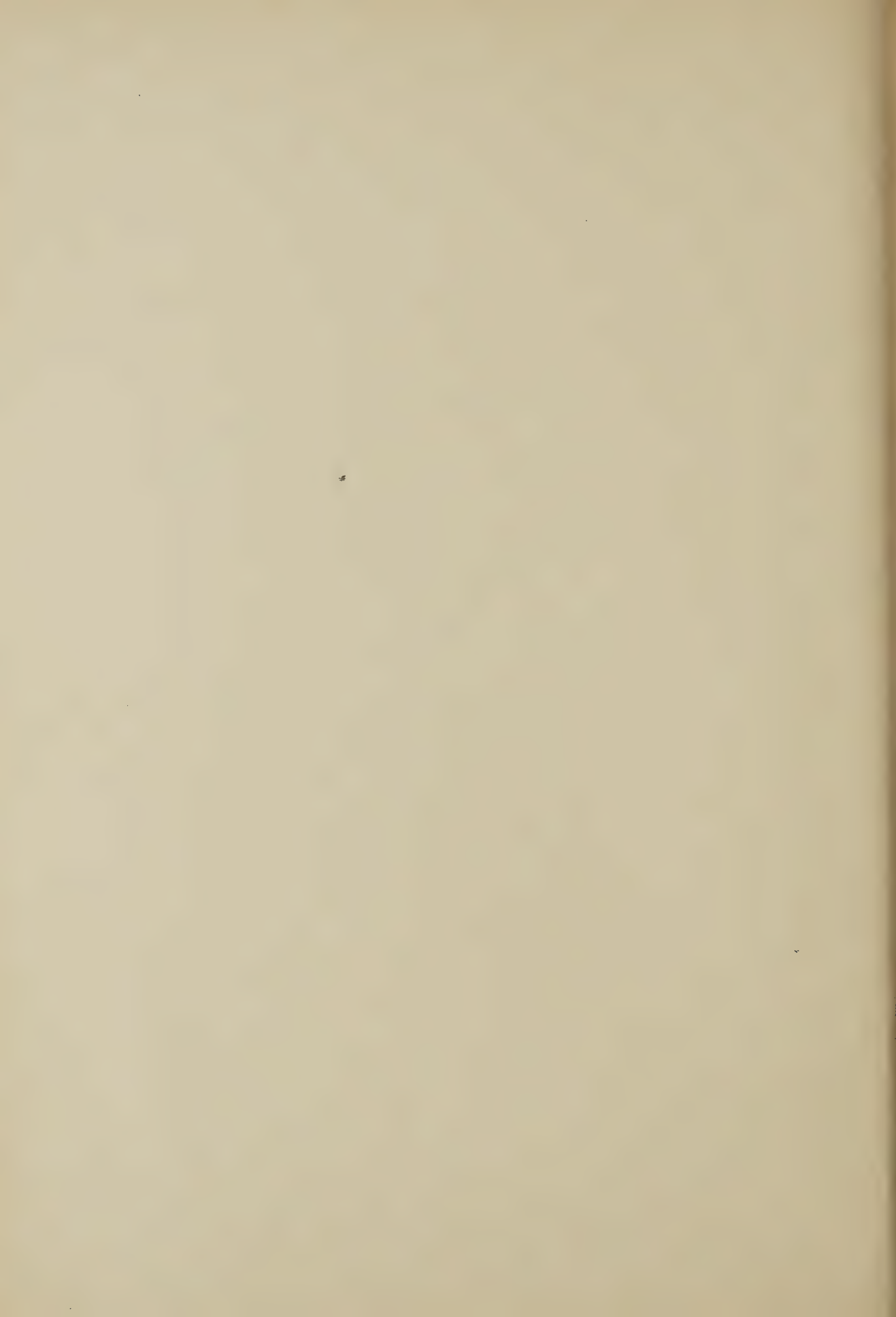
Reverse.



16

Obverse.





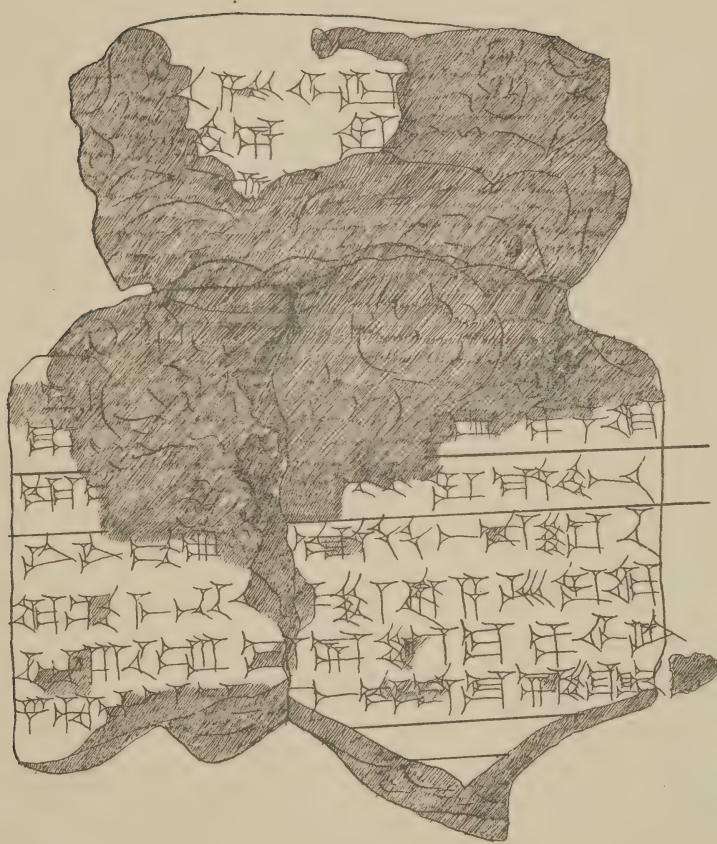
16

Continued

Reverse.

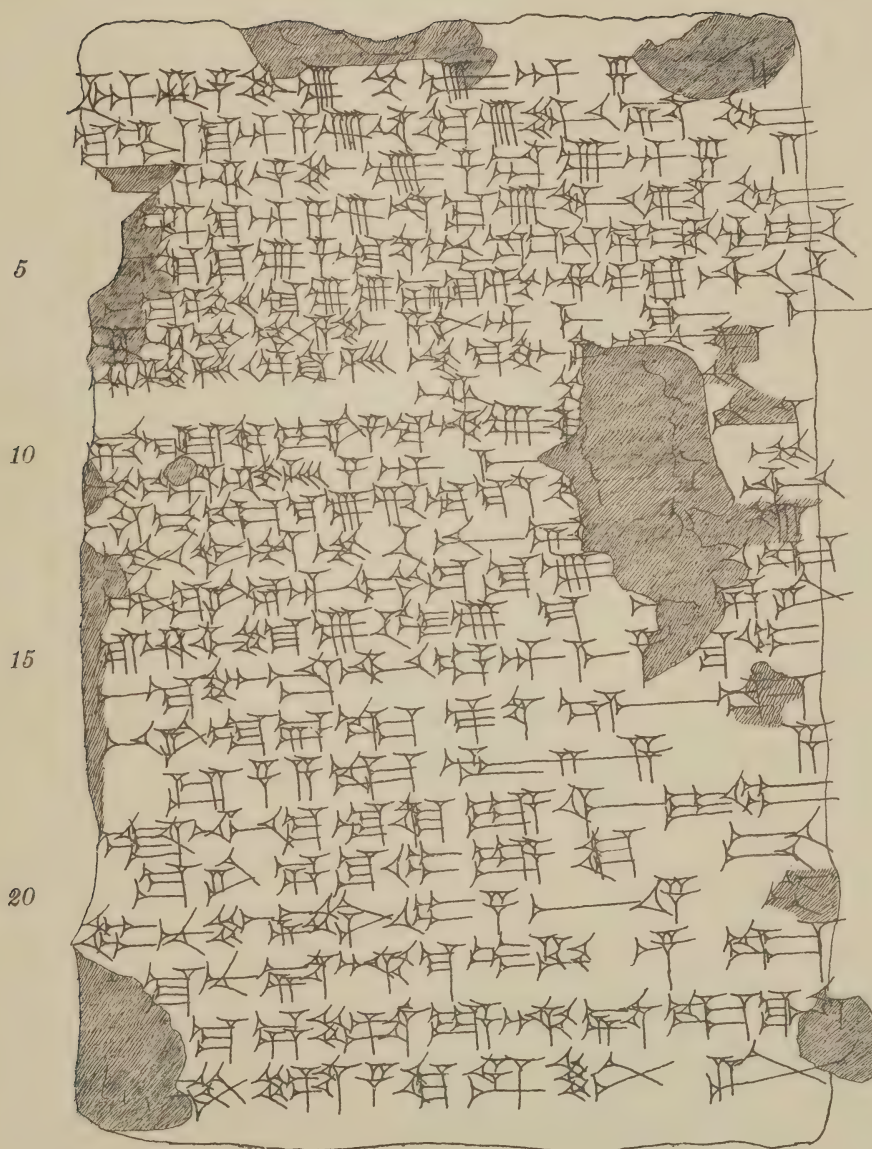
20

25



17

Obverse.



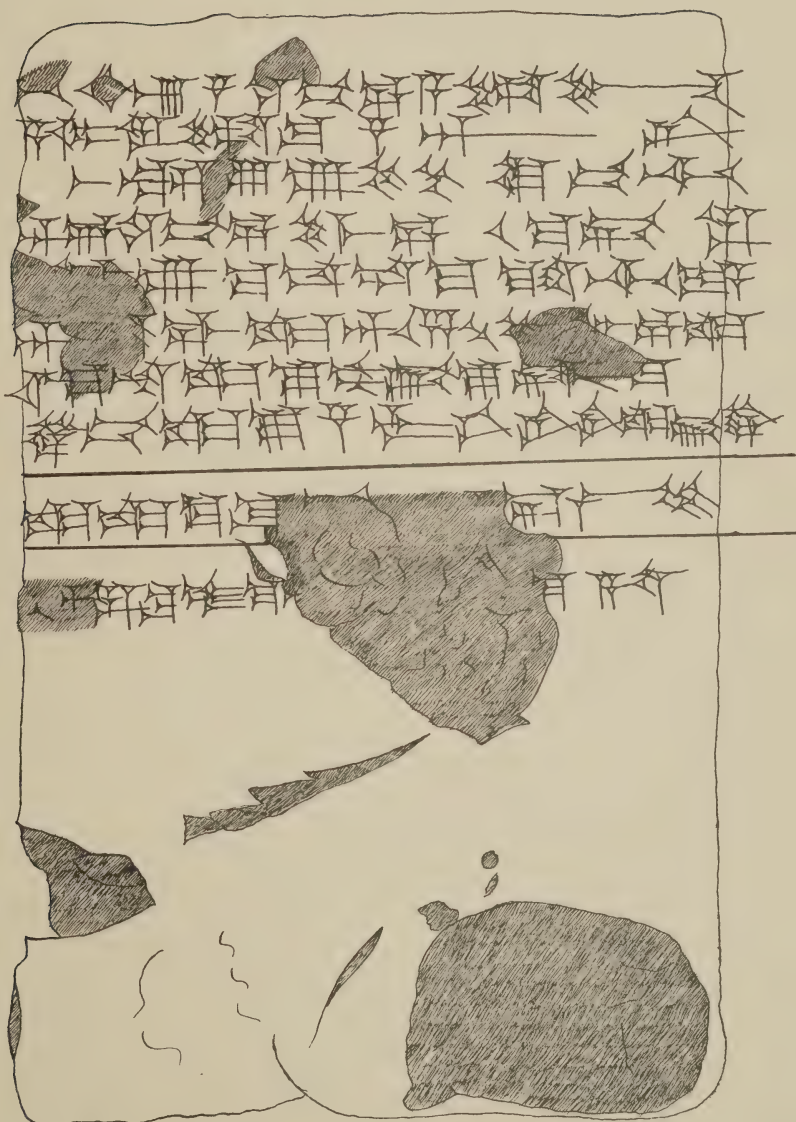
17

Continued

Reverse.

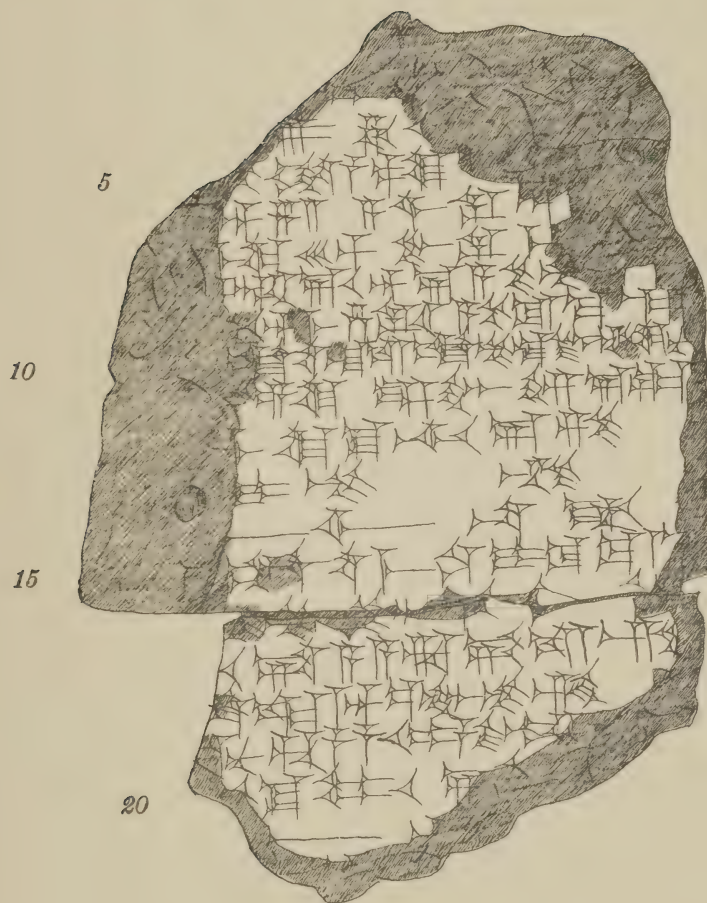
25

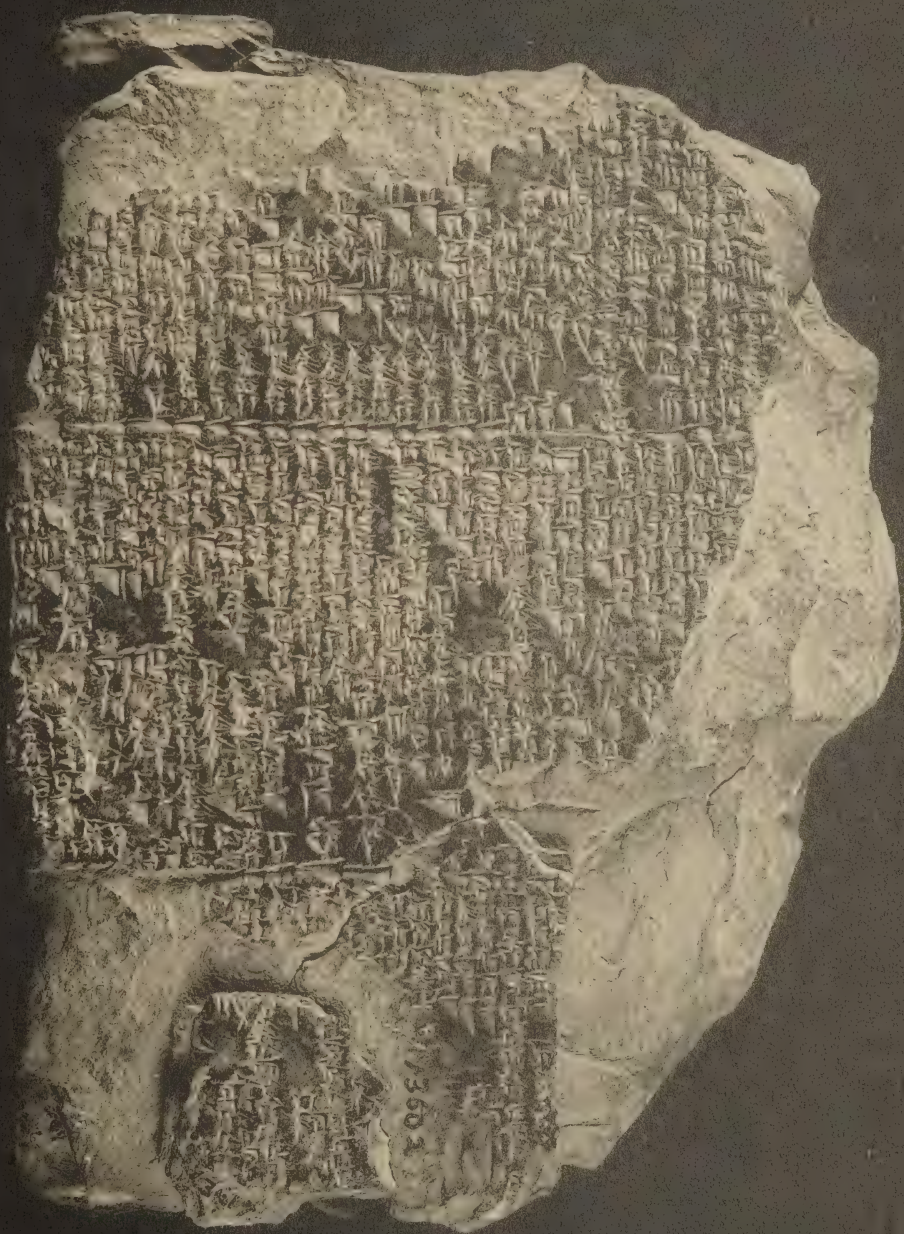
30



18

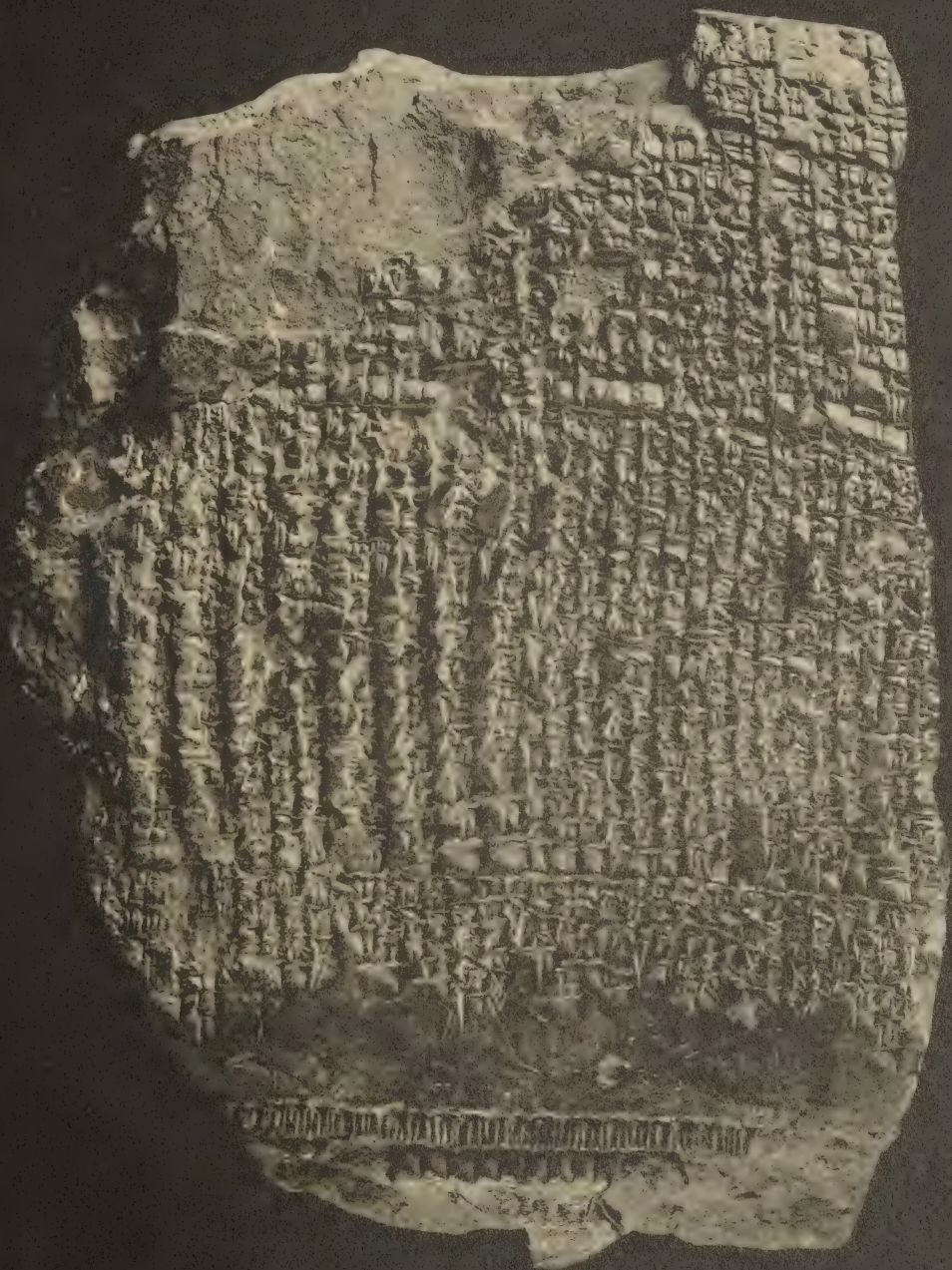
Obverse.





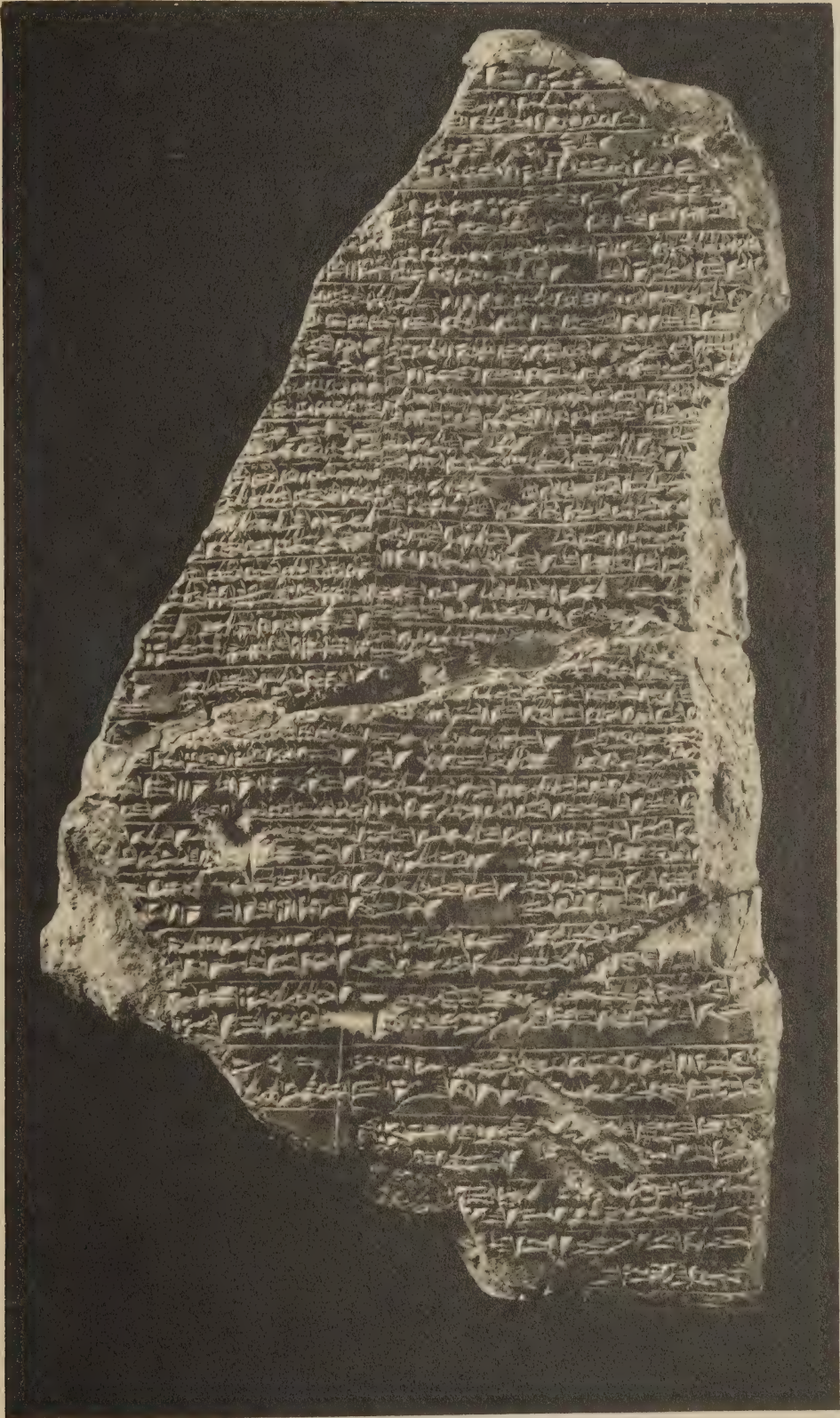
OBVERSE

TO INANNA



REVERSE

TO INNANNA



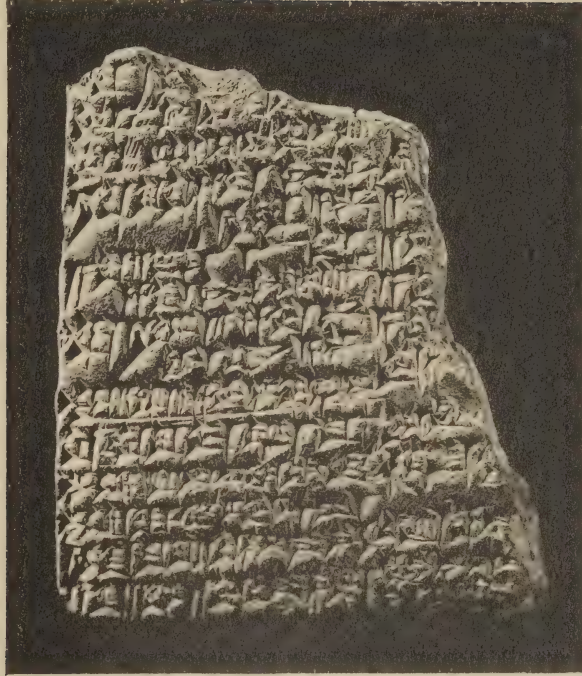
OBVERSE

TO (G)IŠ-DAR

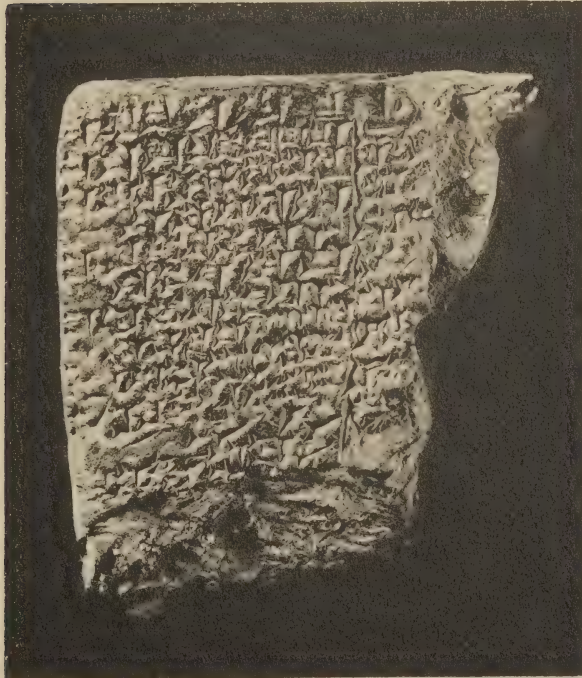


REVERSE

TO YGISH-DAR



OBVERSE



REVERSE

TO NINÂ



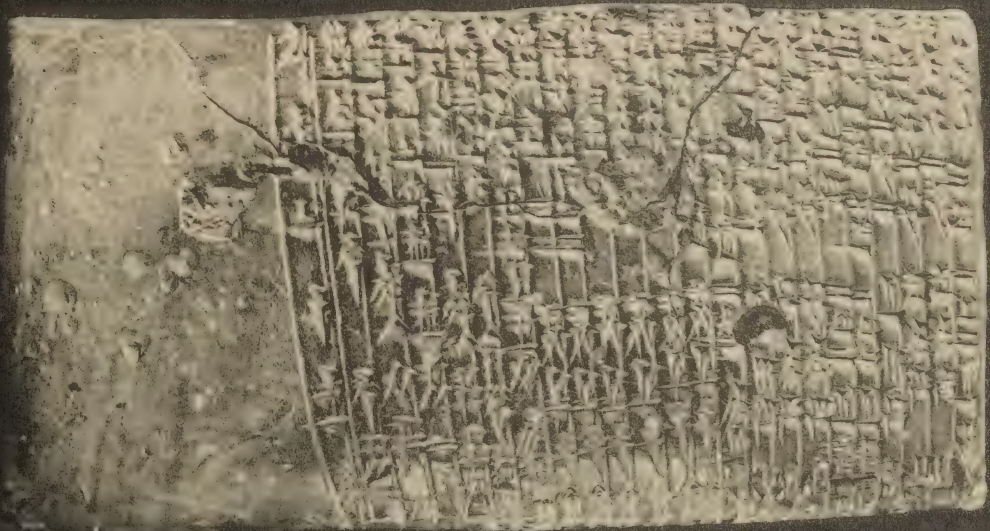
OBVERSE



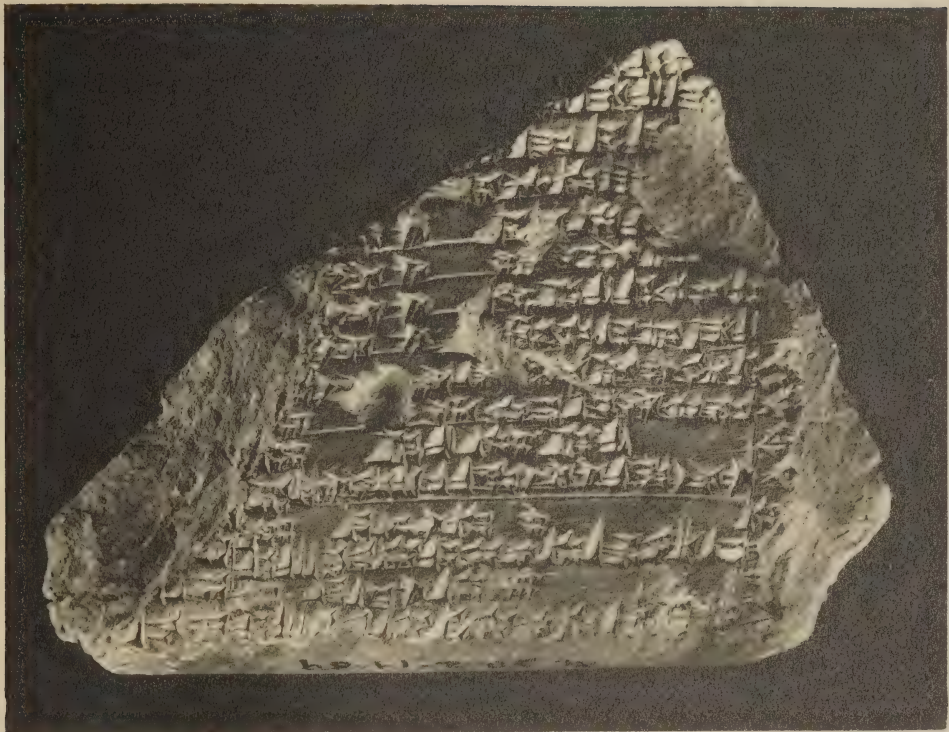
REVERSE



OBVERSE



REVERSE

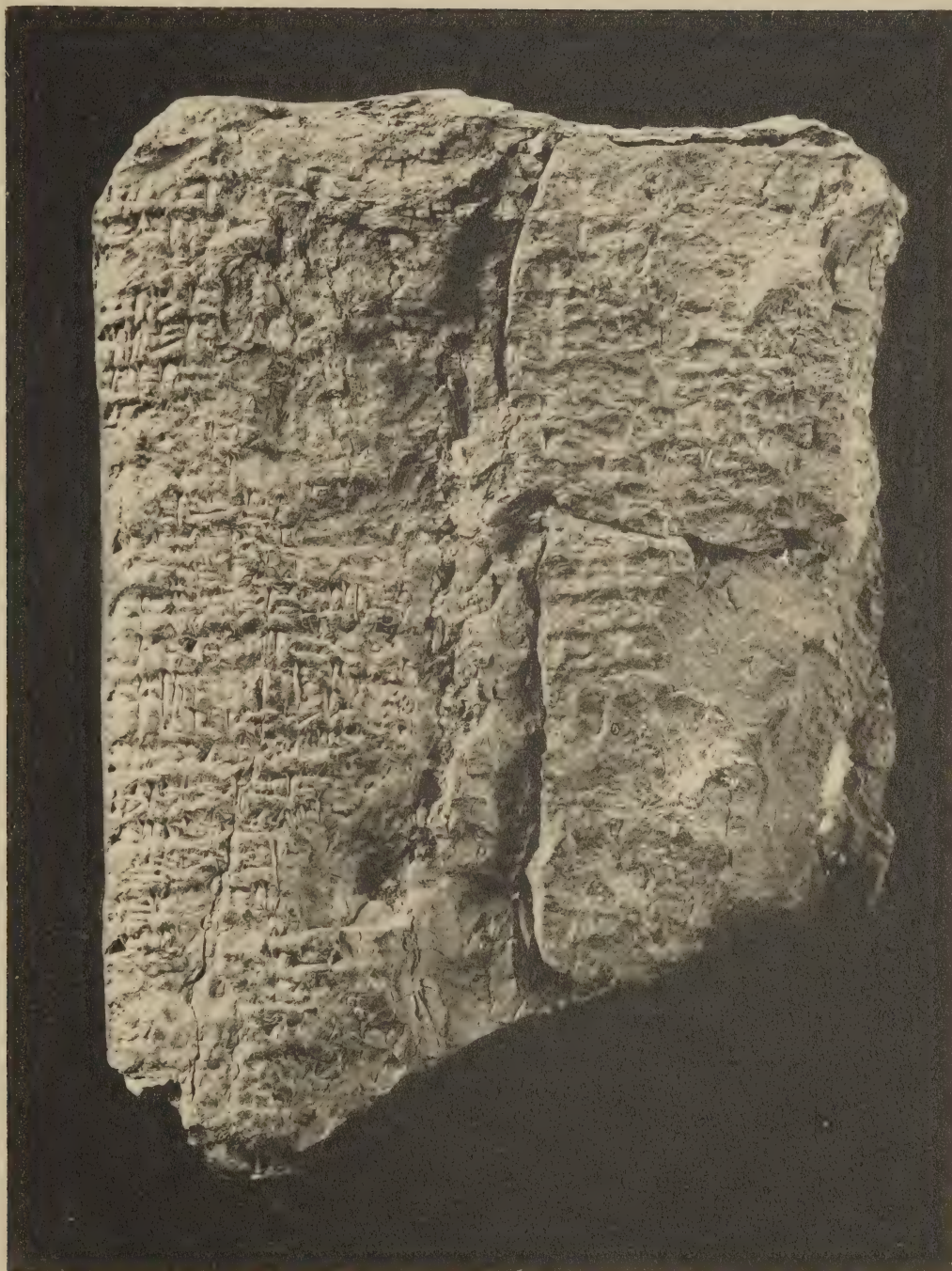


OBVERSE



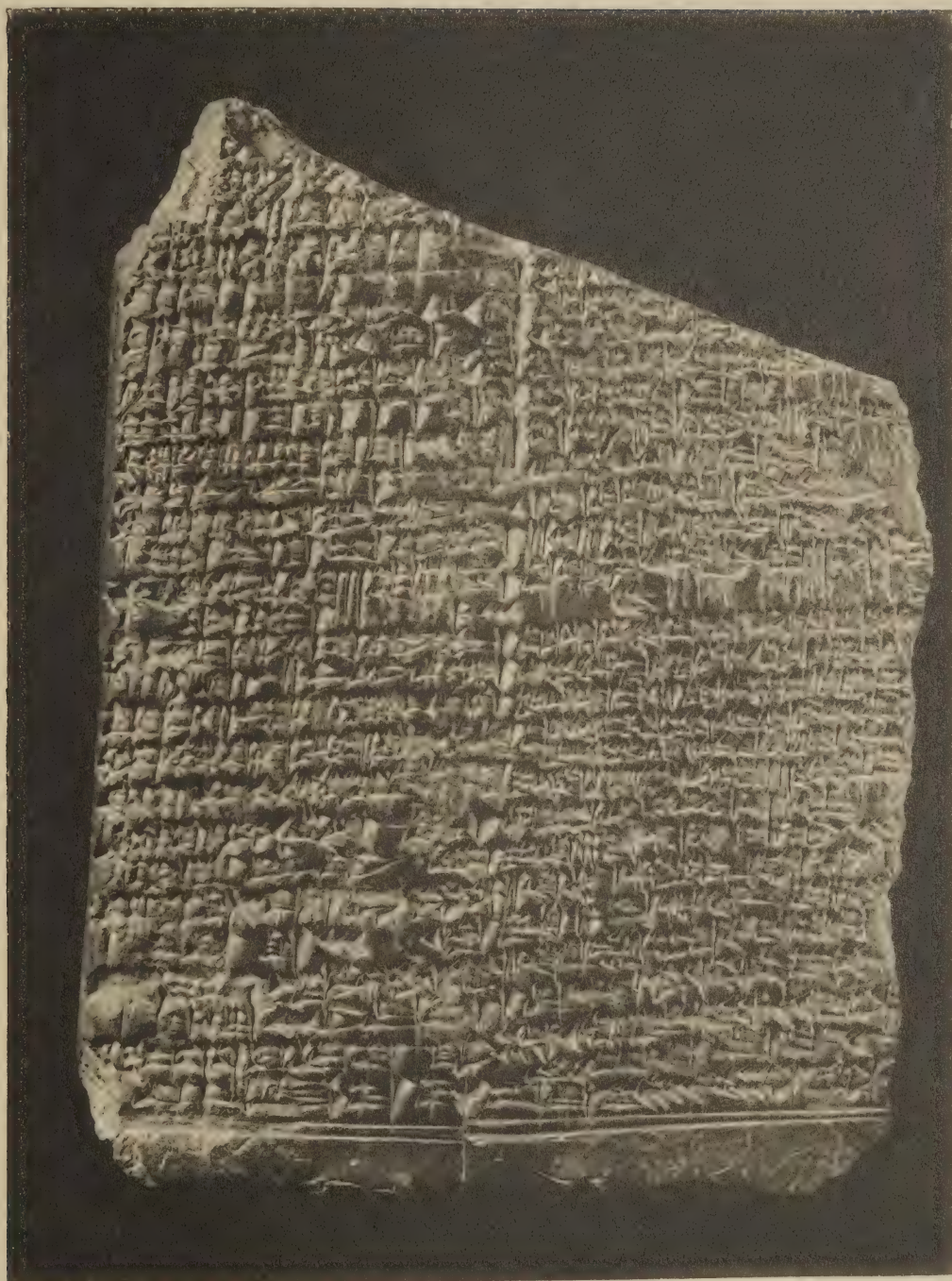
REVERSE

HYMN OR PRAYER



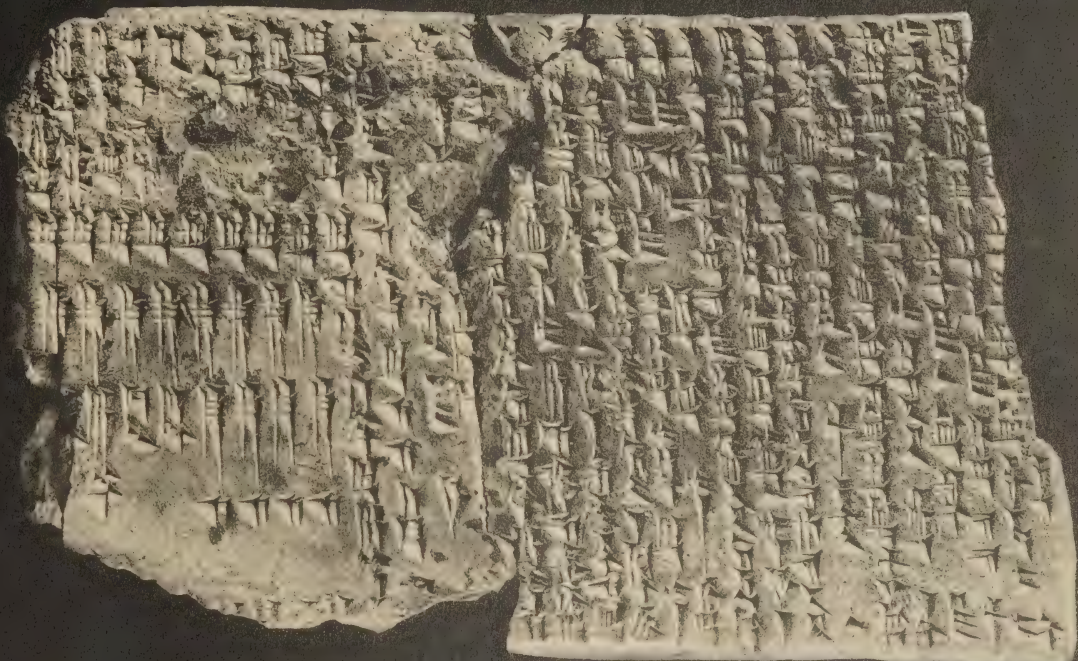
OBVERSE

SUMERIAN AND SEMITIC BABYLONIAN (?)

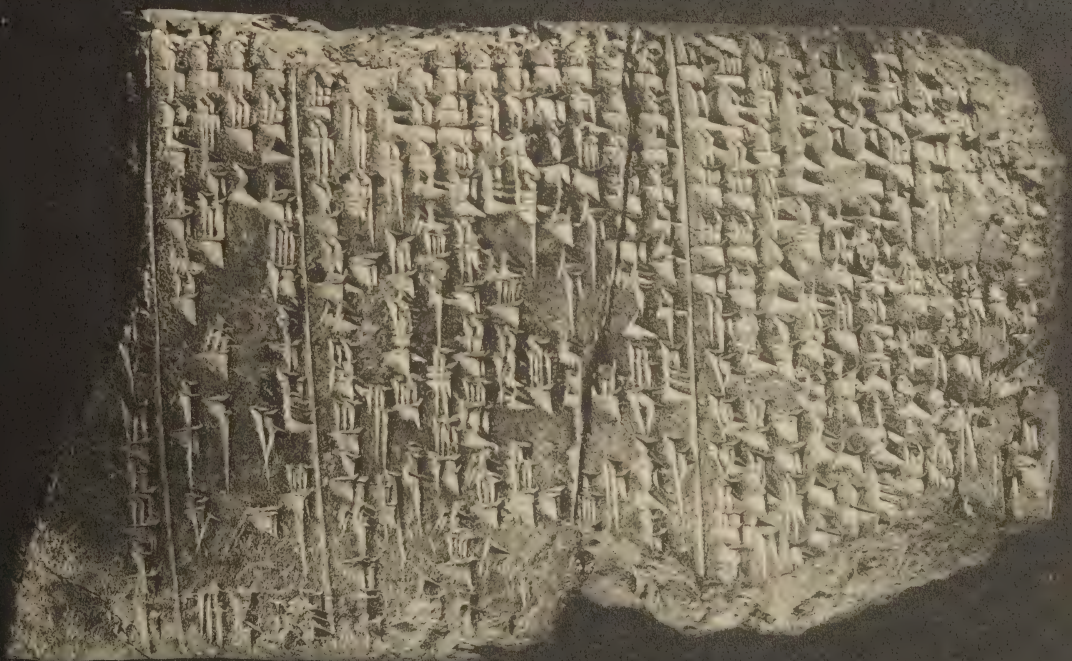


OBVERSE

SUMERIAN AND SEMITIC BABYLONIAN



OBVERSE



REVERSE



OBVERSE



REVERSE



OBVERSE



REVERSE

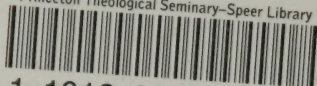
TO THE LORD, THE KING OF THE ANUNNAKI, ETC

DATE DUE

JUN 15 1997			
JUN 15 1997			
JUN 15 1997			
JUN 15 1995			
JUN 15 1996			
JUN 15 1997			

PJ3711 .P41 v.1
Babylonian hymns and prayers,

Princeton Theological Seminary-Speer Library



1 1012 00027 4193